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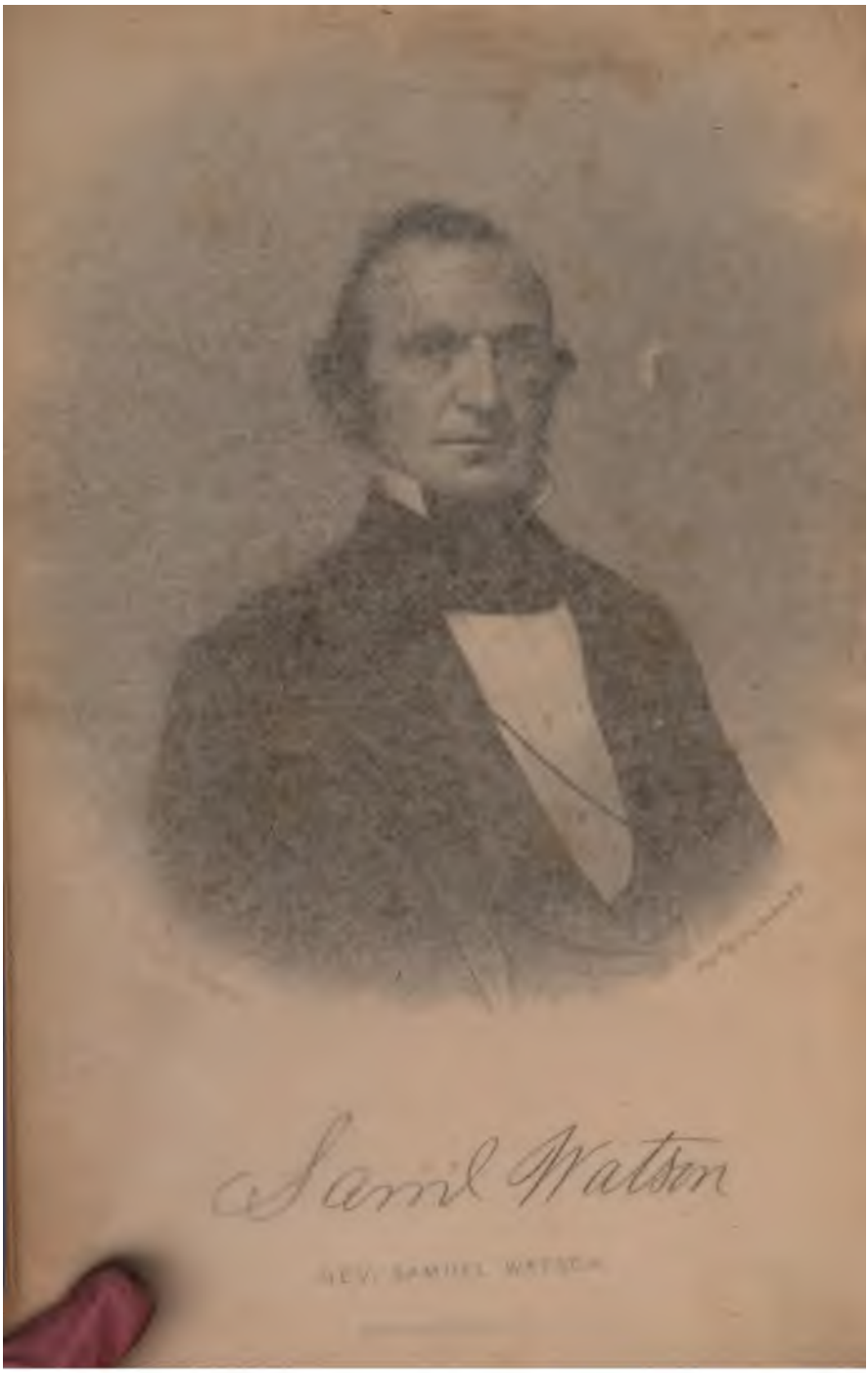

Saml Watson

REV. SAMUEL WATSON

Eugene Bronell 1874

THE

CLOCK STRUCK THREE,

BEING A REVIEW OF CLOCK STRUCK ONE,

AND REPLY TO IT.

PART II.

SHOWING THE HARMONY BETWEEN

CHRISTIANITY, SCIENCE,

AND

SPIRITUALISM.

BY

SAMUEL WATSON.

CHICAGO:
RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE,
S. S. JONES, PROPRIETOR.
1874.

49

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PREFACE.

In the Summer of 1871, I published a book entitled "Clock Struck One, and Christian Spiritualist." It was reviewed by Rev. Guilford Jones, D. D., in a pamphlet, and Rev. Wm. E. Boggs, in the *Southern Presbyterian Quarterly Review*. To these I replied in "Clock Struck Two." Another review was written for the *Southern Methodist Quarterly*, by a distinguished Judge of the South.

The manuscript was returned to the Author with the following letter from the Editor: "Upon a more careful examination, my father desires me to say to you, that, though it is, in many respects, a good one, it would not be expedient to put it in the *Review* now. It has never been the habit of the *Review*, as a Quarterly, to make a newspaper discussion the basis of an article. At first, it seemed to him that he would be able to eliminate those portions referring to the controversy in the *St. Louis Christian Advocate*, but they are so inwrought in the texture of the article, that it is impossible."

The Author then wrote a "resume of the subject," and forwarded them to me by mail. Having a sincere desire to give both sides of this question a fair hearing, I gave all that Dr. Thos. E. Bond,

the editor of the *St. Louis Christian Advocate*, said against it, in the introduction to "Clock Struck One." I think he was regarded by the Church as the most competent person within her pales to discuss this question.

He has passed away from the present state of being, and now another gigantic, cultivated mind takes up the subject, and submits it to the critical analysis of his scientific pen. As I am anxious for the public to have all the light they can on this interesting subject, I give his review and his "resume" to them, with my reply to both.

It is due the Author, to say, that he never saw any Spiritual manifestation, and only examines the question from a Biblical and Scientific standpoint. He was a member of the General Conference of the Methodist Episcopal Church South, which met in Memphis, Tenn., in 1870.

INTRODUCTION.

I have watched this spiritual movement with much interest from its commencement. At first, I believed it to be one of the vilest of humbugs, and that those who were engaged in it were instigated by the Devil, to deceive the people. Many of them taught that which was in direct opposition to the most sacred truth which has been instilled into my inmost nature from my childhood. Those who first investigated it, were, to a great extent, those whose religious proclivities were adverse to Christianity. They would naturally attract to them spirits whose opinions were in harmony with theirs. Hence their teachings were, to a great extent, in opposition to the churches. As a legitimate consequence, the Church, with but few exceptions, opposed the whole movement, and when it could not deny the phenomena, attributed them all to "the Old Adversary going about as a roaring lion seeking whom he may devour." I read every thing I saw on the subject, and frankly confess I partook of the same general opinion entertained by the Church. Nor do I know that I ever should have given any personal attention to it, but it forced itself unbidden and unwelcome into my family, in 1855, a synopsis of which I have given in "*The Clock Struck One.*"

Scientific men, for many years, professed to look upon the subject as one far below their dignity to investigate.

Materialism, born in Europe, brought up and confirmed by the tendency of scientific thought, forced away from the Church by the abuses and superstitions of the Roman Catholic Church, arises and plants itself firmly—enters into the schools and universities, permeates the social fabric and eclipses the faith. Had Spiritualism spoken first through the Church, the Materialists would have said: "Their mediums are hallucinated; this is only a delusion, or a contrivance of the Church to impose upon the credulity of mankind." There would have been force in their objections and explanations, a tleast to minds predisposed to their way of thinking. But the voices came not through the Church; they did not profess friendship to the Church; nor did the Church tolerate them; their ministers were among their most violent opposers. In fact, the antagonism between the two has been so marked, that the Materialistic mind has been forever stopped from laying the "delusion" or the "contrivance" at the door of the Church, and stands amazed, confused and confounded before the inexplicable phenomena; and to one acquainted with the phenomena, the mere Materialistic arguments have no force whatever. All this is now matter of history, and can never be erased.

The Church is a great social force, as a redeeming, an enlightening and saving force, is a

fact almost universally acknowledged in Christian countries; that it has not the spiritual power it once had, is, also, an acknowledged fact among its members; that its fragmentary discussions are contradictory, is admitted; that the advance of free thought and the unfoldment of science, seem, at least, to be in a line of direction away from the Church, is also true. The spread of a Materialistic Philosophy throughout Europe, and its rapid introduction into this country by the flood of emigration which is yearly drifting westward, is seen by all observers of the times.

Spiritualism, weak, puny, insignificant at first, foolish and contradictory afterwards; growing now more orderly and more steady in its procedure, is also known by all who have kept up with its history. There is significancy in this fact, that which, to my mind, argues the unfoldment of the truths contained in Christianity, or rather their blending in a sweet fellowship, that will bring order out of confusion, and concord out of discord, in the elimination and rejection of falsehood, and the firm establishment of truth upon a basis which can never be moved. Then the most sublime truths and most lofty conceptions of lives of *purity*, *justice*, *charity* and *holiness*, will lift the soul to the gates of Paradise, in contemplation of the speedy coming of the Kingdom of God.

This I conceive will be the orderly triumph of the facts and truths of spirit intercourse, and that, too, without the overthrow of the Church, but rather with its more firm establishment, not of the dog-

mas and creeds, but of the great ETERNAL PRINCIPLES taught by Christ and the Apostles.

May it not be that the semi-infidelic utterances of Spiritualism hitherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nineteenth century, both in Europe and America.

This battle, I think, is nearly ended. Science, proud of her past achievements, has well nigh surrendered to the stubborn facts, which will not down at their bidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

I also give communications received through a medium in whom I have all the confidence I can have in any one, in either world, to show that all of my teachings have been in harmony with Christianity as I understand it. Believing, as I do, that the time is not far distant when Christianity, properly understood, and Spiritualism, disrobed of its excrescences, will be confirmed by science, and all sweetly harmonizing in hastening the Millennial glory which is dawning upon the world, when the New Jerusalem shall descend to earth.

SAMUEL WATSON.

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THE CASE EXAMINED PURELY ON THE RECORD, BY ONE WHO HAS NO EXPERIENCE OF SPIRITUAL MANIFESTATIONS.

"THE CLOCK STRUCK ONE AND CHRISTIAN SPIRITUALIST, BY REV. SAMUEL WATSON."

THE name of this book, apart from its full title, fails to indicate the serious, earnest character of its contents. Those who do not know the Author, may suppose that he designed this name to excite curiosity by appealing to those superstitious feelings which attribute spectral importance to certain solemn hours of the night; in fact, the book grew out of a controversy between Mr. Watson and Dr. Bond, editor of the *St. Louis Christian Advocate*, in regard to the cause of a solitary stroke of an old clock, out of time and out of tune. Such a stroke occurred on several occasions, in Mr. Watson's house, and he received, from other persons, reports of like things occurring within their knowledge. As a death occurred in the Author's family soon after each mysterious striking of the disabled time-piece, he inferred that the sound was produced by some spirit deeply interested in his affairs, in order to forewarn him of the coming event. Dr. Bond held that this view was erroneous, the irrational conclusion of a mind predisposed to superstitious credulity. Several arguments, replies, and rejoinders, appeared in the *Advocate*, until, at last, that paper failed to publish Mr.

Watson's article, and he resolved to present his facts and views in the form of a book. The controversy occurred in 1871, and the book was published in June, 1872.

The work makes no pretensions to literary excellence, for the writer has a far more important purpose than to win reputation by the style of his writing or the novelty of his opinions. The book was evidently written amid the press of other engagements, and without much revision of manuscript. Nevertheless, an attentive reader will be able to understand all the important statements of facts, the reasoning employed, and the conclusions deduced.

The author feels that he has momentous truths to impart, and that he will have performed his duty in making those truths known in whatever order they may be announced.

Having read, with much interest, the controversy as originally published, I was the better prepared to enter into the merits of the book; and I now propose to sum up the leading facts, to restate the doctrines taught, and to scrutinize the arguments by which they are supported, so as to determine, if possible, where the truth is established, and wherein the errors consist, if errors there are to be found!

It appears that the singular stroke of the clock that no longer kept time, was, according to the Author's belief, only a small movement, a part of a grand system of signs from a signal-corps of angels and spirits. This gave the great significance to that solitary stroke. Dr. Bond tried to dispel the idea that it was the work of a spirit, by ridicule. He reasoned, also, logically and strongly from the premises he assumed. Those premises are generally received as established truths by the more intelligent and cultivated portion of man-

kind, and particularly by those who study the relations of cause and effect in physical science. It is assumed that there is no such motion produced, or power displayed, except by the known physical forces, muscular action, the imponderable agents, mental effort, etc.; that there are no ghosts; that the spirits of the departed never return, or never appear; a spirit so thin as to get into a clock tightly closed, could not move the striker after getting in; such a signal is a very unsatisfactory communication and favors only those who have crippled clocks.

The main part of this is begging the question, or taking it without begging. The very proposition which Mr. Watson affirms and Dr. Bond denies, is that the spirits of the departed do come back and make their presence known by sight, sound, or touch.

The argument that a spirit must be powerless, if so attenuated as to find no obstacle to its passage through the closed case of a clock, was completely overthrown by the happy allusion to electricity. Even the analogies of physical forces favor the spiritual theory. A man might be enclosed in an iron box, air tight, and yet, by means of electric currents, signals could be communicated to him; or concussion, combustion, explosion, and decomposition, could be effected on substances thus hermetically sealed up. Likewise, heat and light may pass through certain substances impermeable to hydrogen gas, and work mighty changes on objects completely imprisoned. The negative does not attempt to maintain that, if a man were sealed up alive in an air-tight metalic case, however thick, and there left to die, his spirit would remain "in prison," until the final conflagration melted his coffin. Here, again, the deepest researches of physical science concede the freedom of the spirit.

The ultimate particles of the densest matter do not touch each other. Gold and platinum are porous, and our Savior's body passed in and out of a room while the door was closed. But it is a notable and fundamental fact, in the investigation of physical as well as spiritual phenomena, that all force is manifested, all motion and effects are produced, by invisible, imponderable, impalpable agents. We understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear (Heb. 11: 3). Heat, light, gravitation, cohesion, chemical affinity, electricity and galvanism, these forces produce mighty effects on physical substances, but they are all invisible, imponderable, in a sense, insubstantial agents. Animal motion, muscular action, voluntary and involuntary, are all caused by some invisible power acting on and through the material body, which is as powerless as any inert matter, when the mind, the spirit, and the "vital principle," are taken away.

It is, therefore, the extremity of error, to confound what is insubstantial with nonentity; or, to suppose that an immaterial being cannot move a solid body. This only settles the question of possibility. But among these etherial powers, it is as reasonable to conclude that heat or electricity gradually drew the hammer back to the point where the spring caused it to strike, as that a spirit caused the stroke. We might be content, even, to leave the blow unexplained, without resorting to supernatural agency. The death of a member of the family, following the mysterious sound, might well cause the observer to think of the two in connection. Four or five such coincidences might almost compel him to believe that the voice of the dumb clock was a harbinger of death in the

household. Still that conclusion would not be produced in every mind. And he who affirms that a spirit caused the clock to strike, must carry the burden of proof. The intelligent purpose displayed in the signals, must be the principal argument. Now, weigh the evidence that there was a rational design in the sound. As a premonition of death, the token seems to have been unavailing. In one case the disease was so well defined and so far advanced, that the patient and the family were aware that it must soon prove fatal. In the case of Durell, it only appears that the clock sounded before the news of his death arrived by telegraph, but possibly not before the death occurred. In no instance does it appear that warning was needed, or that any time was gained or improved in preparing for the event, making a will, or setting the house in order. In one case, the only event given as the sequence of the mysterious note of warning, was that a young man (not a member of the family in whose house the sound was heard, but a boarder temporarily absent), was seized with a violent attack of apoplexy, from which he soon recovered. This instance is not given in the book, but was in one of the communications published in the *Advocate* in 1871.

A knowledge of future events, as an attribute of these spirits, is expressly disclaimed by Mr. Watson, and by the responses given through mediums.

How, then, could they foretell a coming death? It is claimed that the ministering spirit has superior faculties for ascertaining what would be the result of the disease then preying on the sufferer, and so gave warning of that result in advance. An experienced physician could do as much, and his advice would be more intelligible. The warnings

given by the clock were not understood at first. Mr. White heard the silent clock "strike one" a second time, and then he was impressed with the idea of approaching death, which occurred in Lexington, Virginia.

When we have proved that the single stroke of a powerless clock is not an invariable or available "premonition of an afflictive event," we have still failed to deprive the signal of its most important meaning in the estimation of Mr. Watson. Its real significance is, that it gives him assurance and compels him to notice that some spiritual intelligence is interested in his behalf, and has power to make its presence felt. The instance of the Confederate General is well attested, and clearly defined. He said to quite a number of friends in Aberdeen, Mississippi, that if he got killed, or died, during the war, if he could, he would "come back and make that old clock strike." It was agreed upon, and so understood by all the party. He was killed, and soon after the clock struck while some of the party were in the room. We can imagine that the stroke accidentally occurred, or was slyly contrived by some of the party soon after the officer's death; but it is far more reasonable, in the absence of any proof of such contrivance, to infer that a spirit made the signal in pursuance of the express agreement, unless we hold that the spirit of a deceased person never can manifest its presence again among earthly scenes. This brings us back to one of the principal points of dispute.

A discussion invested with the unfailing interest of ghost stories, and with far greater interest, must occasionally give place to the dryness of definitions. We are entering on new and strange realms which afford to the imagination no support as firm even as thin air.

What is a spirit?

Human language furnishes names for tangible objects, and when a more subtile essence must be designated, we sometimes apply to it the terms belonging to the substantial thing which bears most resemblance to it. Men have always understood that there is a thinking, moving power, a living principle, which actuates the body, but forms no part of it. This intelligent agent cannot be handled or located, yet its power is clearly manifested.

So it is likened to the air, the wind, which gently sways the harvest field, or lashes the sea into fury, and yet is invisible, impalpable. When a vessel is full of air, it is said to be empty. Air was long supposed to have no weight. Therefore, in many, if not all, the languages, the names of air are given to this spiritual being. Ghostly is the same as ghastly, and that is gas-like, and gas is air. We say, sometimes, ghostly adviser, sometimes, spiritual counsellor. Breath is nearly the same as air. The Latin for breath, is *spiritus*, and from this we derive our word spirit, in all its uses; also sprite. The French has *esprit* for spirit, and for mind, intellect, soul, ghost. The Greek word *pneuma*, means breath, air, wind, soul, spirit, ghost. To give up the ghost, is to give up the breath, to expire. This word of *pneumatic* origin, is the one which, in the Greek testament, nearly always answers to spirit, or (holy) ghost, in our English translation. Another Greek word, *anemos*, is used for wind, and its Latin form, *animus*, is also used for mind and soul. These relations might be traced much further, to show the general ideas of mankind in regard to spirit, but this may suffice. The Savior used the wind to illustrate spiritual action, for the same reason that it furnishes the most fitting analogy in the material world. Breath is used as synonymous

with life, for an obvious reason. Soul, in the Bible, sometimes means the living being, or the life.

Since electricity has become known (in part), it furnishes a far more forcible symbol of spirit, and even of divine power. Present every where, even in the vast vacuities of space, often latent, unseen, unfelt, yet ever ready to be evoked by friction, by chemical action, or other means, producing melting heat or dazzling light, flying to the end of the world and back in an instant, executing man's will at the greatest distance, splitting a tree or rock into shivers, burning metals, decomposing compounds, it has no weight, no form or substance. Pre-eminent as a messenger, it has its choice of channels and communicates only in stated methods. It has many of the attributes of those spirits which the Almighty makes his messengers, the flame of fire which he makes his ministers.

In this essay, we will use the term spirit as signifying all the intelligent, potential part of humanity—all that is not corporeal—without distinguishing it from mind and soul. Spirit is the most general term for an incorporeal being.

It is necessary, also, to determine what propositions shall be regarded as self-evident or previously established. Except in pure mathematics, the received axioms have changed with the progress of time, and different tests of truth are held by different critics. To give a few examples: Long after Pythagoras and others had asserted the true system of the world, the great school of Astronomy at Alexandria, in the most enlightened place and period of the ancient world, taught that the earth was the central body, and the sun and planets revolved around it. This was received as the true teaching of scientific men, until

the middle of the sixteenth century. Then Copernicus established the true doctrine, which has since been universally received, notwithstanding the opposition of Tycho Brahe, the greatest astronomer, in the next succeeding generation. Another: Herodotus did not believe the Phœnician navigators, who reported that in sailing round Africa (in the service of Necho, King of Egypt), they had the sun on the north side. In the days of Herodotus, it was a received doctrine that the surface of the earth was a vast level, and, therefore, men could never go so far south as to have the sun in the north.

In the early part of this century, the most hopeful philosopher would have admitted the eternal impossibility of sending verbal messages from San Francisco to Constantinople, and receiving a full, intelligible answer, all in the same day or the same hour. Men would have reasoned on that assumed impossibility as confidently as they even did on the axioms of mathematics.

If there are degrees of impossibility, men would have been still further from imagining it possible ever to identify any of the elements or materials that compose the sun. In a scientific address delivered about twenty-five years ago, a gentleman stated that any investigation into the nature of the materials of the celestial bodies, was, of course, beyond the reach of man. And he was trying to see what grand attainments he could predict in the progress of science. Now, by means of spectrum analysis, men distinguish iron, or hydrogen, or antimony, in the sun, or in the fixed stars a million times further off, just as well as a ship's captain reads the nationality of another ship, several miles distant, by viewing, through a spy-glass, the devices on the flag she carries.

Voltaire tells us not to believe the Greek histo-

rians, who were present and related that the soldiers of Alexander the Great wondered at the rise and fall of the tides in the Indian ocean.

It is the very thing, which a mind well disposed for the discernment of truth would believe. If otherwise, then such a mind would believe it, because of the character and position of the witnesses. The obstacle that blinds all skeptics in regard to exalted truth, is experience. They can not believe what is contrary to their experience and the uniform experience of mankind. Why, experience itself, as shown above, now compels us to believe things contrary to all experience; at least, to hold our minds ready to believe them on sufficient proof.

Those incredible results which physical science has accomplished in the material world, have prepared the minds of men for revelations of equally marvelous character in the spiritual world. In due order, the material development comes first. Then a corresponding advance in spiritual knowledge ought to follow. There are some indications that a window will soon be opened in heaven, which will largely extend the spiritual vision of mankind. Such a window was opened for the material world, when the telescope was perfected, and universal gravitation was demonstrated. And when lightning became man's swift messenger between earth and cloud, and between the most distant quarters of the globe, a like opening was made for the instantaneous communion of all human intellects.

While we have absolute knowledge that many principles formerly asserted and taught as fundamental truths, were false, we now assert many things as infallibly ascertained, which, in former ages were regarded as untrue and impossible.

Reasonable, considerate persons, therefore, will

hear the most startling and amazing announcements, with a prudent reservation of judgment, rather than instant, inexorable contradiction. That man can never know or do this or that, will seldom be received as an axiom. Yet, some people will make a summary and final disposal of the contents of this book on looking at the title-page only.

It ought to appear in the most prominent place, that the Author believes and herein teaches no other things than Moses and the Prophets and Apostles witness. He believes that there is a world of spirits. The souls of men enter that world when the body dies. They preserve their identity, their faculties, tastes and mental habits, and continue to live much the same beings as they were at the end of their earthly career. They visit the scenes and the people of this earth, and communicate with men. Sometimes they are seen, sometimes they talk, and sometimes write, or communicate by other means. The angels who, in the Bible, are represented as bearing messages and talking with mortals, are the spirits of just men made perfect, or qualified for this duty. People still living on earth have spirits especially assigned to them, to guard, help and minister unto them. Spirits have special interest in the loved ones whom they have left on earth, and they are sometimes appointed or permitted to watch over and comfort their favorites. The character and the happiness or misery of these spirits are determined by their conduct in their earthly life, but they are not assigned to their final destination, heaven or hell, until the Day of Judgment. They retain their memory, and recognize each other in the land of spirits. They enjoy certain advantages in the disembodied state, free passage and rapid locomotion, and enlarged intellectual capaci-

ties, and still make improvements. They are not omniscient, but limited in their sphere and power. They are immortal. In all this, there is nothing new or strange to any one who is acquainted with the Old Testament, the New Testament, or the Koran.

What is new, is the assertion that the modern manifestations through raps, writings, circles, and other means and mediums, are the renewal or continuation of those angelic, spiritual apparitions and communications recorded in the Bible. And this view of the facts is not entirely new and original with Mr. Watson. Modern Spiritualism began with the Rochester Knockings and the Fox girls, in 1848. Before that there was a system of speculation called Spiritualism, whose disciples held that all which exists is spirit, and that objects called material bodies are only impressions made on the spirit.

Since the Rochester raps began, the phenomena have been greatly varied and extended, but they have all been attributed to spirits by those who believed in them, according to the vague but universal ideas of spirits which have always existed among men. All marvelous performances for which men could not account, were attributed to spirits, good or evil. The old Adversary often got the credit of these achievements, as when the first copies of the Bible were printed. Some works deemed too great or fine for human power or skill, were attributed to genii, fairies, brownies, warlocks, etc. If no such unearthly powers had been known or imagined, men would have had no answer to make to the questions raised by such mysterious phenomena. But full of the idea of spirits, whenever a mysterious apparition arose, they would say it is a spirit. The universal belief in a Divine Being among the tribes of earth, is

taken as proof that there is a God. The belief in spirits is equally universal, and has ever been. The spirits in Macbeth, the Tempest, and Hamlet, are professedly fictitious. So are many human persons in Shakespeare's dramas. But the intense and profound interest awakened in our minds by those characters, proves that they are true representations of beings such as men instinctively suppose to exist.

So many of the works ignorantly attributed to spirits, have been clearly traced to physical causes, that enlightened people have generally concluded that all phenomena may thus be explained. Those who believe in the Bible as a true revelation, are bound to believe that spirits often appeared and wrought many works in the ages and scenes of biblical history. But it has been assumed that they take no part in secular human history, or in the present age. On this point, Mr. Watson makes a distinct issue. And according to the principles of logic and of the human understanding, he triumphantly maintains his position. "King Agrippa, believest thou the scriptures? I know that thou believest!" Then you believe that angels appeared to the patriarchs, priests, prophets, judges, apostles, men and women, and talked plainly, and did wondrously before them, some good, some evil.

Nothing would be more difficult to maintain than that spiritual manifestations began and ended precisely with these instances related in the Scriptures; that no others occurred during the same ages, and none have occurred since the revelation of Jesus Christ made to St. John. When the earliest angelic visitation is narrated, it is not given as a new and strange thing, and the last one described, is not presented as the last that should ever occur. Sad intervals there were when the

word of the Lord was rare, and there was no open vision. (1 Sam. 3: 1.) "Angels' visits were always few and far between," enough to give them high significance; and the messenger was often taken for a man. But they always came as if to maintain God's system of communication with his human creatures. Was that system a mere temporary expedient? We are authorized to believe still that "the angel of the Lord encampeth round about them that fear him and delivereth them." (Psalms 34: 7.) "They are all ministering spirits sent forth to minister for them who shall be heirs of salvation." If their appearance and voices have ceased, their mission has certainly continued. And while the burden of proof is on those who affirm a cessation of intelligible communications, the presumption and strong preponderance of evidence is in favor of their continuance. But it is not so clear that all the angels who minister to mankind, are the spirits of men, as Mr. Watson maintains. He seems to recognize the existence of other orders of celestial beings, but states as his belief the general proposition that the angels mentioned in the Bible were once men. (P. 101.) Human spirits might well become God's messengers, especially to men still dwelling in the flesh. There are indications that some of the angels of Scripture were such spirits, and the proof is strongest in regard to the last heavenly message recorded in the New Testament. "And I, John, *saw these things and heard them.* And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren, the prophets, and of them which keep the sayings of this book. Worship God." (Rev. 22: 8, 9.)

But other instances in which the angel is called a man, possibly indicate only that it was a man's form that appeared. An angel of the Lord appeared to Manoah's wife. She called him a man of God, but asked not whence he came, neither did he tell her his name. He told Manoah that he was the man that had appeared to his wife. Manoah did not know he was an angel of the Lord, the speech was according to the appearance, and he may have thought only that he was the same person that had appeared before. The same construction will apply to several passages where angels are described as men. But in many passages, angels, spirits, and men, are distinguished from each other. Man was made a little lower than the angels (Ps. 8: 5), and obtained by inheritance a more excellent name than they. (Heb. 1: 4.) For he took not on him the nature of angels, but he took on him the seed of Abraham. (2; 16.) God spared not the angels that sinned. (Pet. 2: 4.) Angels which are greater in power. The tongues of men and of angels. (1 Cor. 13: 1.) We are made a spectacle unto the world, and to angels and to men. (4: 9.) We are come to an innumerable company of angels, the general assembly and congregation of the first-born, and to the spirits of just men made perfect. The Sadducees say there is neither angel nor spirit. If a spirit or angel hath spoken to him. (Acts.) Either a man or a spirit may be sent with messages, and thus perform the office of an angel, though not belonging to the angelic order. A spirit passed before Eliphaz and delivered a solemn lecture, but it was in a dream. When the disciples saw Jesus walking on the water, they are said to have thought they saw a spirit (more properly a phantom or phantasm). When he appeared to his disciples after his resurrection, they supposed they had

seen a spirit, just as "superstitious" people in these days, conclude, when they see an unaccountable presence. This passage also contains an important definition. "For a spirit hath not flesh and bones as ye see me have." (Lu. 24 : 39.) They were frightened just as Eliphaz, the Temanite, was ages before.

When the angel of the Lord delivered Peter from prison, he thought it was a vision, and did not realize the fact until he found himself in the open street. When the damsel announced that he was at the door of the house where many of his brethren were, they said, "It is his angel." They thought it impossible for his body to escape from prison. Angel, in this case, seems to mean spirit; what the Romans called the shade, the *simulacrum* of the man. A similar use is made of the word in this passage: "In Heaven the angels do always behold the face of my father." (Mat. 18 : 10.) These angels of little children have been interpreted to mean their guardian angels, but it seems to mean their souls, their spirits. "For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in Heaven." "Of such is the Kingdom of Heaven." Saul obtained an interview with Samuel after his death, but through an unlawful "medium." The image, the shade, the angel, or ghost of the deceased prophet, bore an exact likeness, in garb and feature, to the corporeal original, which, doubtless, lay, at that moment, decaying in the tomb. These examples show that there were real visits and communications from the other world, through angels and spirits of deceased men; they illustrate the ideas and belief of the Hebrews in regard to them, and they furnish a convincing argument in favor of the continuance of spirit intercourse after the times of the last sacred writers. And Ignatius,

a disciple of St. John, the divine, is said to have enjoyed such spiritual gifts. Many other instances are related in subsequent history. These we have generally rejected as fabulous, but they were not so treated by *either side* in the sharp controversies concerning the truth of Christianity in the first ages. If we learn to believe in spiritual intercourse from actual facts now incontrovertibly attested, many of the darkest problems of history will be solved, and the weakest points of our faith be made strong. But we must mark some peculiarities in the communications of spirits mentioned in the Bible. The messengers came almost invariably from God, and so announced themselves. They came to deliver commands and instructions of the highest importance. They often foretold future events. Their utterances were always infallible. Samuel is the only spirit who ever returned, after death, to speak to an acquaintance; he brought no word from departed friends; he did not say, "Thus saith the Lord," and he foretold future events. All these are points of difference from modern spiritual communications. The rich man begged father Abraham to send Lazarus back with a message to his brethren. But his request was denied; they must hear Moses and the prophets.

God had refused to answer Saul in any of the appointed ways, and his application to the medium of Endor was a sin. She was living in violation of law. She was one of those who had familiar spirits—there were such, but the people of God were forbidden to consult with them. (Lev. 19: 31. Deut. 18: 10, 11, 12.) It appears that there were lying spirits. (1 K. 22: 23. 1 John 4: 1, 2, 3.) And this fact greatly increases the probability that these modern manifestations may proceed from spirits of some kind. While the theory that the mysterious manifestations of the present day

are produced by the spirits of human beings no longer in the body, derives support from the Scriptures, the great and benevolent design which Mr. Watson discovers in these demonstrations is, that they give direct, tangible proof of the immortality of the soul. They make our vague and wavering faith in that fact a vivid realization, and thus strengthen our belief in the Bible, which brings life and immortality to light. For this purpose, it is desirable that the proof of the presence and power of intelligent spirits should be independent of the Bible. The proof offered is claimed to be of this character.

The whole case rests on the identity of mind. This must be tested by the mode of mental action, and by the possession of knowledge and other attributes known to belong exclusively to the person whose identity is in question. It is not enough that the medium should give a response in writing, signed with the name of your departed friend, and that the message should have reference to matters known to himself and you, and should be otherwise appropriate. There must be expressions or allusions in it which no one but that friend could make, and no one but you and he could understand. Suppose a case entirely analogous and easily possible. Two persons had been on an island in the South Sea, completely cut off from communications with all other lands for twenty years (as was the case with the mutineers of the ship Bounty, and their descendants, 1789–1808). At last, two ships touch at the island, one bound for New York, and the other for London. The two men embark on these ships at the same time. Just before parting, the one going to New York, requests his friend to write him a letter as soon as possible after arriving in England, informing him whether his wife is still living, and whether it

would be safe for him to return to his old home. The vessel bound to New York has been absent for years on a cruise, and this passenger, having fled from a criminal prosecution in England, holds little intercourse with other persons on board. After a slow voyage, he arrives in New York, and on registering his name at the hotel to which the letter was to be sent, is informed that there is a dispatch for him from London. He almost faints with fear and astonishment. He has never heard of the Atlantic cable, nor imagined it possible for a telegraphic connection to be established between Europe and America. His amazement increases on finding the name of his friend signed to the dispatch, and that it is dated the day before. But it says, "Your wife is alive and well. Justin Martyr, the only witness, is dead, and the prosecution abandoned." He is convinced. He finds in the papers brought by mail, that the ship bound to London, arrived sometime before. He knows that his friend is on the other side of the ocean. He is sure that the message came from him by its address and purport. He believes in telegraphic intercourse between the Old and the New World, and that his friend has been mindful of his request.

In this, it will be seen, there are possibilities of deception. A clerk in the telegraph office certainly wrote the message. But who furnished the information? It is barely possible that his friend betrayed the whole secret, and framed a spurious message on the way, that the other person entrusted with the facts, got off from the London bound vessel, landed in America, ahead of him, and sent the dispatch to his address. The genuineness of messages from the Spirit-world is susceptible of a similar verification, with even less chances of deception.

A man still living in the flesh, goes to a medium, an operator of the spiritual telegraph, privately writes a message of inquiry addressed to a friend who has died. The dispatch is folded, so that no eye of flesh could see it, and laid on the table. An answer is produced on the spot, visibly written with a pen or pencil held by the medium. It is a response purporting to come from the person addressed in the folded paper, or from some other spirit, perhaps an acquaintance of both parties. It is pertinent to the matter mentioned in the mortal's question. It may be a direct and full answer. It may be correct. It may show a regard for the inquirer appropriate to the relation of the two.

These points, by the absolute laws of our intellects, compel us to conclude that the mind that dictates the response, knows the name and earthly relations of the inquirer, the contents of the secret note, and the facts relating thereto, as shown in the answer. But they do not necessarily imply that the mind that dictates the answer is the spirit of a person deceased.

In order to identify beyond doubt, the spirit of the being to whom the inquiry is directed, and thus prove the actual existence of that spirit as a living intelligence and power, it is necessary that the response should contain points of identity which no human being on earth could exhibit; such as matters confined to the knowledge of the two parties communicating.

There are several reasons for exacting this severe test. The medium might possibly know the name and history of the applicant, in spite of a strong conviction to the contrary. The contents of the folded paper might be read by clairvoyance, itself an unfathomed mystery. The medium may get into communication with the mind of the inquirer,

so as to possess his very thoughts, by mesmerism, animal magnetism, electro-biology, or whatever it is. Many have witnessed some mysterious action of one mind on another, not through the known corporeal channels. The inquirer may be thus unconsciously supplying answers to his own questions. There is a mental state in which a man carries on a colloquy with himself, making the replies of the other party in a different voice and style from his own. This generally occurs only in a disordered state of mind. The communications of "mystery" have occurred to me sometimes as, possibly, a reflection of the combined sentiments and ideas of the circle to whom they are addressed. If the circle had been composed of Jews, would the same testimony have been given to the divinity of Jesus Christ? Or, if they had been Mohammedans, or Heathens, or Infidels (See Acts 19; 13, 14, 15), we would still be at a loss to account for this reflex action of the mind except as we might refer it to Mesmerism, etc. Heavy objects are lifted, and musical instruments are played upon by powers equally mysterious, a part of the same system of phenomena! But all these facts are explained as well by supposing that the powers exerted belong to the living, as by attributing them to the spirits of the dead. We must go back and look for marks of identity in secret signs and passwords, in knowledge confined exclusively to the two persons supposed to communicate, the living and the dead. We are fortunate in having the facts on which we reason verified beyond question. The lifting, moving force exerted, has been subjected to the most rigid scrutiny and to scientific tests, by Home and others. Mr. Watson himself is a witness whose reliability in regard to facts is limited only by his liability to be deceived. My own acquaintance

and association with him have been limited, but his long established character in the Methodist connection and the testimony of numerous personal friends, give as high assurance of his veracity as any living man, or any historian of the past, can claim. He is known especially as a practical man, a man of action and assiduous labor. His observation is keener and his judgment sounder, than those of the majority of men. It is true that, in making his statements, he does not exhibit that calm indifference to the anticipated contradiction of unbelievers, which characterizes the writings of the four evangelists, for he is not inspired; but his motives for writing are apparently as worthy as those of any uninspired writer. While he confesses his belief, he challenges investigation, for which he submits numerous facts.

He disclaims all connection with Modern Spiritualism, circles and seances, as they are understood, or misunderstood. But evidently the phenomena which have engaged his attention, must be classed with all those other performances and communications which, being beyond the domain of known laws, physical, natural, mechanical, or mental, are attributed to spirits, with full assurance that all his statements of fact are made with perfect sincerity, and after much care taken to avoid mistakes, we propose to consider, critically, some of the manifestations which afford the strongest evidences of spiritual presence, power, and identity.

In 1854, sounds were heard in Mr. Watson's house, by all the family, by day and by night. He felt the raps on the back of his chair, and even on his person. When locked alone in his closet, he felt the presence of some persons as sensibly as they could have been perceived by sight or touch. A servant girl said it was the children

who had died—that she often saw and talked with them. She had been their nurse, and she possessed that peculiar organization which constitutes a medium. She could hold a pencil with a pair of scissors, and it would write appropriate answers to mental, unexpressed questions. Miss Mary McMahon also professed to be the medium of writings done by a pen or pencil in her hand, but without her voluntary agency, and in chirography different from her own. A trial was made, and answers were written by the pencil in her hand, to questions formed only in Mr. Watson's mind. His inference was logical: "Whatever controlled the pencil was cognizant of what was passing in his mind." Spiritual circles were then operating in Memphis, causing much excitement. In the spring of 1855, a select circle of persons of the most respectable character was formed, and a friend put Mr. Watson's name in the list for the purpose of investigating the subject.

The circle was met by an unknown intelligence, with whom they communicated, at first, by means of the alphabet, but how that was used we are not told. Miss Fisher, a pious young lady, was the medium. After the organization, a large table would move at the request of any one, Miss Fisher only touching it. One spirit only communicated with them, and he would not give his name among mortals, but called himself "Mystery." He said he had lived several hundred years ago, and his works were well known to Bishop Otey. Possibly he lived before the time of Luther, for he taught a doctrine that greatly resembles the creed of the Roman Catholic Church, in regard to purgatory (P. 88). With this exception, he imparted no knowledge and gave no advice, but such as might have come from the members of the circle. Possibly some of them

held the belief of an intermediate state after death, in which means are afforded for the wicked or undeveloped to progress to a better state. There are living men who profess this belief. But the teachings of Mystery were generally those of Christian Ministers. Not a word or sign was given by which he could be identified as an individual or a spirit. Possibly the minds and wills of all the persons combined, and acting in harmony through the medium, moved the table and caused the pen to write. In this there would be "mystery" enough, but no spirit of a departed person. The Author says, page 113: "Our natural body telegraphs (through) its members, and we carry with us a mental atmosphere by which mind impresses mind." The interview with Dr. Mansfield, in 1860, was quite interesting. They had never seen each other so far as Mr. Watson knew. He secretly wrote the names of persons with whom he wished to communicate, his mother being the first. Instead of an answer from her, a message came addressed to "Bro. Watson," and signed "J. D. Andrews," the name of an intimate friend who had died some time before. He informs Mr. Watson that his mother was away on duty, but would be with him soon, and promises to satisfy him as far as possible of spirit communion. When called upon for something to prove his identity, Andrews says he recollects his labors in Dardnelle, Dover, Augusta, and other places—that, in his spiritual home, he is sent to communicate with mortals; encourage his brother to persevere in spiritual investigations, and promises ultimate victory over all opposition. Then he sends a comforting message to his wife and children. Then follow messages from the mother and father of Mr. Watson. A letter signed "John Newland Maffit," came to another gentleman, in

place of one from his "Uncle Allen," which had been asked.

The next example given, is a message dated November 12, 1871, from a son killed in the war, to his father who harbored too much resentment against the federal power. The communication comes through a pure, simple, honest medium incapable of deception. She knows nothing of Spiritualism, circles or seances, but in the quiet of her own room is controlled to write words of which she knows nothing while they are being written. Advice thus coming from the dead, has had the influence to cast out the foul spirit of revenge. These communications are long, earnest letters. The next specimens, and the most lucid and unequivocal of all, are those received through Dr. Mansfield, in New York, during May and June of the year 1872. But as I attempt to take hold of them to examine them with close criticism, I feel as if I were laying my hand on a charged electric battery, to discover the secret of its action. I am overpowered by the invisible spirit that eludes, yet paralyzes my grasp. However, let us assign to these communications explanations independent of spiritual agency, so far as such explanations are possible or conceivable by the human mind. Let us weigh every argument against attributing the work to spirits.

It is possible, or conceivable, that Dr. Mansfield knew Mr. Watson, and had a list of his associates. The printed minutes of the conferences would furnish these, and also the names of the places where "Andrews" labored, and the time of his death. He was not prepared to furnish a suitable message from Mr. Watson's mother. But how did he get ready during that afternoon visit? His father was not ready to write just then, but his name was properly signed to a message at that

sitting. John N. Maffit's confession is just what any one might have given from some knowledge of his history and character. He could speak when "Uncle Allen" could not. Those earnest admonitions to the unforgiving man could have been dictated by other persons as well as by his deceased son. They were written unconsciously by a lady. But who was in a position to dictate them?

Now, on page 181, May 22, 1872, Rev. Phillip Tuggle and Mr. Watson called on Dr. Mansfield, giving no names. The first asked if any body had any thing to say to him. Minerva Scruggs responded. We did not know her. He was informed that she was the wife of Phinehas T. Scruggs. Shall we suppose the medium knew Tuggle's surroundings, and had Mrs. Scrugg's obituary in some Christian Advocate? We must suppose that with his own knowledge and his reading of Mr. Watson's mind, he could frame the next message from Andrews; and that from Charles Scott about Dixon and Poston and his daughter.

On the 24th, Andrews appears instead of the deceased wife, and adds Clarksville and Richland to the list of places where he had preached, the time and place of his death—all possibly from the paper Mr. Watson edited in those days, the organ of that conference.

In regard to the letter signed Mollie, that was the name by which she was known and called, almost exclusively, by her relations, but she was never designated as "Mary," nor did she ever address her husband as "Samuel." (Informants intimate with the family are at hand.)

To have constructed the letter from Poston, the medium must have known very thoroughly the history and opinions of that person, or Mr. Wat-

son's mind must have contained all the facts and been clearly legible to Dr. Mansfield. Poston had disbelieved Spiritualism as inconsistent with the Bible, and had expressed himself strongly on the subject. But after his death, in 1871 (through a gentleman in Memphis, who conversed with his departed neice), Mr. Watson had communicated with Poston, who recanted his opinion, and said, "Spiritualism is true and so is the Bible." Now these very words are repeated through Dr. Mansfield. Mr. Watson had never told them to any one, and there is no probability that the gentleman in Memphis had told them. We are shut up to the conclusion that Dr. Mansfield read them in the mind and memory of Mr. Watson, or that the mind and spirit of Poston dictated them to be written by the medium.

When Mr. Watson calls for Father McMahon, Lucy Leonora Winchester comes forward, the other being absent. She was prompted to speak by Dr. Gilbert, Major Winchester, and Lycurgus Gilbert, M. D., and says she has met Mrs. Watson and others, thirteen in all. She had been amenuensis for the Spirit-world to the people of Memphis; and there had been prejudice against her, because her husband had formerly been married to a wife who was tinctured with African blood, and whose daughters are defrauded of their rights. This was a true history of the times referred to. Mr. Watson had never heard of the last name in her list of thirteen. Ignatius A. Spaulding, Col. Sam. Tate and W. B. Greenlaw knew him. The medium could not compose this message by reading Mr. Watson's mind, for Spaulding was not known to him. To have made it up from the history of Memphis, and the lists of its people living and dead, he must have had an astonishing amount of

such statistics, and remembered them with astonishing readiness.

The letters from Bettie and Allen disclose no more knowledge than the preceding, except Bettie's allusion to Virginia Dixon. Maffit answers when Bishop Otey is called. The medium could give a message from Stephen Olin, but Otey was not present.

Joshua Soule answered a question in regard to the forthcoming book, and reports Bro. Taylor's opinion that it would be the means of reuniting the North and South. However, Soule's signature lacked the final letter. (It is pronounced Sole.)

Next, Gen. Rivers responds in a letter which shows that the author of it knew Mrs. Minerva Scruggs was his sister, that he had two wives deceased, an "earth wife," Lucetta, still living, and that Mrs. Scruggs had a living daughter, Mollie Horton, who had lost her darling Mina. John Frazer next responds to a call made for Bishop Andrew, and refers to Dr. Gilbert to identify himself as a Methodist preacher.

At the fourth interview, Dr. Gilbert was requested to give the opinions of himself, Mystery, Bishop Otey, and Dr. Howcott, of the book. The reply shows a knowledge that Judge Edmonds had named the book, and that Gilbert and others named, had met Judge E. and Dr. Wellington in circles, in early days. Dr. Seat's reply shows that its author knew of the intimate relations and affection between him and Mr. Watson. But he had lived for years in New York. Then Otey and Howcott approve the matter and arrangement of the book. Mystery answers not.

The letters from Mary and Wm. Henry, brother and sister, contain no distinctive marks. But it was not their habit to call their brother "Samuel," but "Brother Sammy." I knew Wm. Henry for

years; have often seen his writing. I do not recognize his style. I never knew his middle name was Henry, for he never signed it so within my knowledge. His brother knew this. How did the medium come to write Henry?

Col. Samuel Tate's wife, being asked by her husband for the names of her associates, gives the "mother of your friend, Dr. Williams," in addition to others already named. This communication was found in Mr. Watson's drawer, though Col. Tate said he had torn it up. He had never been in Mr. Watson's room, nor had the latter seen it before. Possibly Col. Tate had failed to take it among those he tore up, and Mr. Watson got it among his other messages.

Stephen Olin repeats what Maffit said, that Olin and Wesley had influenced the production of the book. Dr. Seat answers for S. G. Starks, and the brief note shows a knowledge that the author had induced Seat's widow to come and talk with him. She may have told the medium.

A communication signed "Susannah," tells her son that it was the combined influence of Coke, the Wesleys, Channing, and others, that produced the stroke of the clock. But instead of the word clock, a picture of the clock was made by the pencil. Was it a correct portrait of the clock? Another letter from "Mollie," sends messages to her children generally, but to none by name. She sends a message from Brother Parsons, of Louisville, at his request. Parsons gives Brother Sehon two "spirit raps,' for not speaking out boldly in regard to his opinions on Spiritualism in preaching his funeral sermon.

The question was written, "Will my Sister Mary speak to her *husband* and *children?*" But the answer from Mollie said that she was not

present, but they are the constant watch—care of the dear wife and *mother*.

C. B. Parsons. In his message says no more than any one acquainted with his history, could have said. Poisal's last message involves a knowledge of several particulars: that Gen. Rivers, deceased, had a brother at Louisville, a deceased sister, Fannie Gillispie, two spirit-wives, Mary Ann and Elizabeth, and was a lawyer. A second dispatch from C. B. Parsons shows a knowledge that he and Mr. Watson had not met personally. Nearly all these communications show a deep interest in the book and the Author. They tell him that in publishing it, he is doing a great work which will cause many to rise up and call him blessed: that for this work he has been raised up, preserved, trained and prospered. They highly commend the work, and the moral courage of the Author in publishing it. They predict for it a great sale and a wide influence. Indeed, they speak of it as destined to revolutionize men's ideas and enlarge their knowledge in regard to the spiritual world.

These are the ideas most likely to be referred to the Author on the supposition that the inquirer unconsciously opens his thoughts to the medium. It is certain to all who know him, that he would not voluntarily express such opinions. It is doubtful whether he thinks so highly of himself or his work. He expressly states that these spiritual opinions are fallible like those of mortal men.

The medium might be willing to flatter the Author, but he had not read any part of the book, and would scarcely stake his reputation and that of his spirits on the merits of an unknown book of an untried Author.

What shall we say? What shall we think, or

believe, in regard to these evidences of spirit communion, apart from any revelation of spiritual existence in the Bible? We cannot shut the book and say such phenomena have never occurred. Like the resurrection and miracles of Jesus, they are reported in an enlightened age and place, by unexceptionable witnesses who refer to many other witnesses still alive.

In endeavoring to account for these things, without admitting the agency of spirits, we have been compelled to suppose either that the mediums had shrewdly gathered up the facts necessary to frame an appropriate answer, and produced them from memory; or that he had the power to read the secret dispatch through all the folds of paper, and to perceive the thoughts and facts that were in the mind and memory of the applicant. Sometimes one supposition failed to account for the phenomena and sometimes the other failed. Sometimes both together would scarcely suffice. Things were written of which the applicant had no knowledge. So it could not come out of his mind. A great number of minute particulars, names, and relations are written of private persons who had lived at a great distance, and who had long since died, which it was impossible for the medium to have known. The responses are given to questions which he could not possibly see with the natural eye, or questions only formed in the mind. But if we suppose such penetration into the secret thoughts and hidden writings for some cases, and such immense collection and ready memory of facts in the natural way, coupled with power to read sealed letters for other cases; then behold, we have two feats, each of them more marvelous than the presence and action of spirits, and both together less adequate to account for the facts observed.

Many questions arise in our minds as to possible errors or deception, which could be readily answered by the person who witnessed the phenomena. I have endeavored to raise every objection which an exacting criticism could suggest, hoping that future discussion may either answer them, or confess them unanswerable. They only throw doubt on some cases of spiritual communication, but they refute none.

So stands the argument on the phenomena themselves, independently of any previous knowledge or revelation in regard to spirits. In proposing to account for these communications without spirits, we have freely supposed that the medium might be practicing a most deliberate and labored system of deception. But the known characters of the mediums to whom Mr. Watson applied, renders this supposition untenable. The communications say they are from spirits. The medium through whom they come, and the person to whom they are directed, say they are genuine and true.

When we go back to the Bible, and find the existence and ministrations of spirits fully attested, that "there is a spirit in man," which lives and thinks and acts after the body dies, all is made easy and plain.

St. Paul treats spiritual gifts as a reality. "Now concerning spiritual gifts, brethren, I would not have you ignorant. No man speaking by the Spirit of God, calleth Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Spirit. Now, there are diversities of gifts but the same spirit. But the manifestation of the spirit is given to every man to profit withal. For to one is given by the spirit the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy;

to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues." A signal instance is given on page 163, of an intimate friend of Mr. Watson, being empowered to write in Hebrew and Chinese, languages of which the man was wholly ignorant, and so remained ignorant. There was such a spiritual gift in Paul's time and afterwards. Sometimes other persons gifted as interpreters were necessary to make these tongues intelligible.

The polyglot man was instructed to pray for power to interpret also. Many marvelous things are related in this book, which Mr. Watson will not allow to come under the definition of miracles. They are all divested of mystery, if not of wonder, by admitting the agency of spirits. To doubt them, we must set aside evidence which would prove any fact which the mind had not already determined to regard as impossible. The array of grave, pious, eminent men, who believed in the appearance of the spirits of men after the extinction of bodily life, gives all the confirmation which such authority can give. Indeed, they state specific cases not resting on belief or opinion, but on their own knowledge.

All these instances must be treated as we do the writings, the speaking in unknown tongues, the movement of "movables," the performance on musical instruments, etc.—we must either say these are the works of spirits, or we must seek remoter and less adequate means to account for them. It is very true that men have generally held ideas of the condition of the spirit after death, not taught by the Bible or by its ablest expounders, as Mr. Watson shows. People imagine the spirit goes from the body straight to heaven or hell. Hell generally means the tomb, the place of the dead; and that is bad enough to those who have

no hope of life beyond. But our Savior does not tell people they will go to hell for their sins, but that they will be cast out into outer darkness, and other like expressions. He does not promise, as the great boon to be gained by obedience, that we shall go to heaven. But that we shall have life, eternal life, that we shall see and enter the Kingdom of Heaven, or the Kingdom of God; that he will come again, and we must be ready for his coming and his kingdom. He tells of the "resurrection," the "regeneration," the "restitution of all things." The Holy City *comes down from God out of heaven.* The repentant thief was to be with him in paradise. The souls of the martyrs under the altar, were told that they must *wait* until their successors should complete their numbers and their testimony. Heaven, in the Bible and in all other books, is the region where the birds fly, where the clouds float, where the sun, moon and stars are seen. And, figuratively, it means the realm where the imperfections of earthly things do not exist, and where the will of God is done more completely than here, *at present*—as the throne of God. This true location of the spirits of the dead, favors the idea of their presence and ministration, while the false theory, that they go immediately to their final heaven or hell, is against it.

In several of his minor deductions, Mr. Watson seems not to be so well supported. We see not why the angel that showed things to John is called one of the oldest prophets (p. 54), or why the angels who shouted for joy at the creation, should not still appear bright and young at the resurrection of Christ. He could, with perfect propriety, be called a young man, because he looked so. Men were not frightened at the visitations of angels where they appeared as men and were taken for men. But Daniel was overpowered with some of

his visions, and Peter was frightened at the transfiguration. The angel was "like the the similitude of the sons of men," or, "like the appearance of a man."

"There is a natural body, and there is a spiritual body." Mr. Watson considers that the spirit that sometimes appears to a mortal, is the spiritual body. But St. Paul was describing the form and body in which the dead shall come forth at the resurrection. These visible forms are exactly like those of the persons, before death, for by this they are recognized. But when the body is raised incorruptible, a spiritual body, it will be different, though, doubtless, recognizable.

On the whole, no principle of logic or evidence, requires us to reject the system of belief developed by this book, and to dispose of the facts stated in it without accepting the perceptible demonstrable agency of spirits, some new rules of logic and evidence must be promulgated. These are the views of one who never saw a ghost or apparition of mysterious character, who never witnessed the action of a medium, never heard a voice or sound that might have come from the Spirit-world, and never attended any seance. I have been taught that spirits never appear, and my experience has confirmed my teaching. I can not avow my absolute conviction that the spirits of the departed did impart those messages according to their purport, rather because I cannot fully realize all the facts (which yet I have no reason to doubt), and I do not comprehend all the conditions under which those messages were delivered, than from any defect in the evidences and arguments, or from any disagreement with the teachings of the Bible, in which I do firmly believe.

An article lately appeared in the *New York Herald*, distinctly asserting that man dies as the

beast dies, and that forever ends his career and his consciousness, and this from certain passages in the Old Testament, and from animal and physical analogy. Many hold such belief. Many who believe in man's immortality cannot realize it sufficiently as a truth. Nearly all would like to have more direct proof of the fact. The life, the condition, and the enjoyments of spirits are all too vague and distant in the popular mind. All these wants are supplied, if the main positions of this book are made good.

The Author is sure that they will be received as established truths. Angels are ascending from earth and descending to it, on the same ladder. Messages are sent by electric signals both ways at the same time, on the same wire.

There are persons who profess to give the communication between men still in the flesh, and spirits of deceased men. We cannot speak with spirits at will, anywhere, though they may be near us. We must go to where there is a "*pneumatic*" communication open. Electricity is ever present, but we must go to the telegraph office, to use it as our messenger. It runs freely over iron or copper, but glass and caoutchouc are impassable barriers to it. Some say they have their spiritual vision opened, as Elisha's servant's eyes were opened, and as Stephen's were, just before his martyrdom; and some say they are conductors of spiritual thought and energy between the visible and the invisible world. We know not how these things are, as we know not why glass will not let the electric current pass as well as iron. There is more truth in this book than any one will appropriate on a first and second reading. Perhaps future discussion and investigation will enable us all to know whether these things are so.

REPLY TO REVIEW

OF

"THE CLOCK STRUCK ONE AND CHRISTIAN SPIRITUALIST."

The able review which I have copied, takes a very fair view of this subject, for one who has never had any practical demonstration of its truth. He makes an admission which is very obvious to those who have not shut their eyes to these things. He says, "If we have to believe spiritual intercourse from actual facts now incontrovertibly settled, many of the darkest problems of history will be solved, and the weakest points of our faith made strong." Does not every one who is at all conversant with the history of nations in every age, know that reference is made to such manifestations in some form or other, by all who have given us the history of any people? Was not the great influence exercised over the enlightened nations of Greece and Rome, by their "oracles," accomplished through this instrumentality? There is no other rational way, I think, of accounting for those intellectual nations being governed and controlled by their "gods," than the agency of

departed spirits who acted through their oracles. The expression of the opinion that "The doctrine of immortality must ultimately rest upon proof, or be rejected." "The tendency of the present age is to reject every thing which can not be demonstrated. Hence, I think God has given us these things that all may know the truth. If all the phenomena attending the modern movement be accounted for on psychological grounds, without the intervention of spirits, ancient phenomena will have to pass the same ordeal, and receive the same sentence by scientific men. Little as some may think of it, who ridicule these things, there is more at stake than they have ever imagined. Whatever psychological law will account for in voluntary polyglot speaking and writing modernly, will account for the speaking in unknown tongues anciently, with those who doubt the direct inspiration given anciently. Whatever psychological law will account for the apparitions, or seeing of spirit-lights, hearing of music, and all those phenomena attested by millions, will account for similar things recorded in the Bible." This has constituted the strongest objection that has been made to "Clock Struck One," by a class of religionists. In order that all may see what I said, I will copy it:

"Having proven, as I think, that the doctrine of intercourse between the natural and spiritual world is clearly taught in the Bible under every dispensation, and having shown it to have been the belief of the early Christians, as well as the

churches of the present time, the question now is, Can it be demonstrated that communications are now being made? I take the affirmative of this question. It is, as I conceive, but one step further than the universal belief of the church in all ages. Before giving the reasons for my belief, it may be well to inquire, Is there not a necessity for something more tangible than the world has had of immortality? Is it not true that the pursuit of science has a materializing influence over a large portion of those who are engaged in such studies? Does not the human mind require to be moved by far different powers than those which rule the world of thought at the present time? Science tends to make men selfish and calculating, while religious dogmatism takes them further and further from the true and simple grounds of faith. Is there not a necessity for a return, on the part of the churches, to the belief of the earliest Christians in direct and undisputed spirit communion, and that it should not be regarded as at all miraculous in its nature, but a matter of ordinary experience and the sure evidence of religious faith? The world confesses to the same thing on every side. Almost every where is to be found a deadness of faith, and profession without practical belief. I know that faith is powerful in its influence on the soul; but the time has come when even faith must be strengthened and reinforced by actual knowledge. This want has been fully met in my own case for nearly a score of years. It has supplied that knowledge which I

so much desired, and given vital efficacy to my faith, which nothing else could have done.

"This comes, too, at the time it is most needed. Its office is to redeem mankind, who are blinded by Materialism. To deny the return of persons who once lived here would, in my opinion, give to the Jewish dispensation the advantage over the Christian in this matter. There has been a gradual unfolding of the plans and purposes of God from the patriarchal age to the present. I believe that he designs this to be the means by which the last vestige of materialistic infidelity is to be driven from the world, and to greatly facilitate the time when the knowledge and glory of God shall cover the earth, and all flesh together see and rejoice in the salvation provided for the whole human family. I believe there is one simple truth to be demonstrated by these things; that is, man's immortality. No new revelation, no new doctrine or principle relative to the relation between the Creator and the creature, is designed by these things. Therefore, those who rely upon what they may have received as coming from spirits teaching anything contrary to the Bible, are deceived. This is what I have always been taught, and is what I most sincerely believe. I can not question the phenomena any more than I can any other facts of which my senses are capable of *judging*. There is, perhaps, as great a diversity of opinion in regard to some things in the spiritual as in the natural. Nor could I believe what comes from the former as readily as from the latter."

"The spirit of free inquiry is abroad in the world. There is special earnestness manifested in a critical analysis of the Bible and its claims to supernatural origin. The open Atheist, who scoffs at mystery and miracles, and professes to believe nothing that he cannot analyze, is puzzled at these manifestations. Skepticism arising from the general stimulus of thought is not so formidable an enemy of the Christian religion as many suppose. It is a salutary phase of the ordinary evolution of the mind. By detecting and exposing error, it prepares the way for the advent of truth. Powerful and aggressive as it is, I think its mission is drawing to a close. The means are already being prepared by which the human mind, however cultivated and scientific, shall be elevated to a higher and purer light than has ever been shed upon it. Difficulties which have been considered insurmountable will be removed, obscurities will be explained and reconciled, the skeptic silenced, and the Christian enlightened, when revelation is seen as a perfected whole. Divine truth shall burst forth with new glory from the spiritual sense of the *holy word of God*. The church has executed its commission according to the letter of that word. Its tendency, however, has been to formalism. Not only the Romish, but the Protestant Churches have trusted too much in the imposing forms and ceremonies of their religious worship. The human mind has arrived at that stage of progression when it bursts the bonds of literal or sensuous interpretation of the Word of Life. There are aspirations

for that which is above the old methods of interpretation, which were necessary in former times. This inevitable warfare between the spirit and the letter will cease with a complete victory of the former. 'The letter killeth, but the spirit giveth life.' In its triumphs it will enlighten, revive, purify, and bless the church by light from heaven. There will be no new revelation, but the opening of the seals, which have hidden from our eyes the spiritual sense of the Word of God.'

"The credibility of the Christian religion depends greatly upon the universality of the laws and principles upon which it is founded. What was done two or four thousand years ago, under similar conditions, can be done now. If we believe that Jacob, Moses, Ezekiel, or John, had visions of angels, we must admit it to be possible for persons to have similar visions in the present age. If Paul was carried up to the third heaven while still living in the body, why may not others thus have their spiritual eyes opened to see the paradise of God? These things, I think, are being repeated, with the necessary modifications, beneath the critical eyes of philosophy and science.

"If the theology and psychology of the Bible are true, of which we have not the slightest doubt, then these things, stupendous as they may at first seem, are not only practical and credible, but irresistible. The sincere Christian should hail them with joy as the time spoken of by our Lord, when we should see the angels of God ascending and descending. Revelation has its successive

steps and degrees, one unfolding out of and founded upon the other. Theology, when properly understood, and science are both from God. Hence, there can be no conflict, the one with the other. It is ignorance of one or the other which makes some believe there is antagonism between them. There is really no mystery, but ignorance. The vast volume of nature, spread out before us, when properly understood, and the revelations God has made in his Word, harmonize with each other. Science and true theology are married. The truths of each are written upon their face, to those who have discernment enough to discover them. 'He that hath ears to hear, let him hear.' He that hath eyes to see, let him see what is now being effected by the instrumentalities of these manifestations. It is only from a spiritual standpoint that we are prepared to understand and appreciate these heavenly truths, which are in harmony with the same truths and principles recorded in the Bible."

Our reviewer, speaking of the angels' visits to man, says: "The messengers came almost invariably from God, to deliver commands and instructions of the highest importance." This I frankly admit. It was through the instrumentality of angels that God revealed himself under the *Patriarchal*, *Mosaic*, and *Prophetic* dispensations of the Old Testament.

These spiritual manifestations do not profess a claim to be from God, but from human beings like ourselves, who have passed the veil which separ-

ates the natural from the spiritual world. Their mission is not a revelation from God. "Their utterances" are not "always infallible." Far from it. There are obvious reasons why they should not be. I know of no one in either world who makes such claims for them.

Again, "Samuel is the only one whoever returned after death, to speak to an acquaintance. He brought no word from departed friends. He did not say 'thus saith the Lord,' and he foretold future events. She was living in violation of law; she was one of those who had familiar spirits. There were such, but the people of God were forbidden to consult with them (Lev. 19: 21. Deut. 18: 10, 11, 12)."

Our reviewer follows the beaten track of all the writers on this subject, who have noticed the book. The reader will pardon me for devoting more space to this old Israelitish law than I think it demands. It seems to me singularly strange, that intelligent persons have conscientious scruples in regard to spiritual communion with loved ones, because there was an old, obsolete statute, for obvious reasons then existing, for prohibiting the consulting of the dead.

Let us look at the writings of Moses and of that dispensation. What was it? Any thing of a spiritual character? Was there any of these statutes that had reference to a future state of existence? Is there any proof that he taught in the five books attributed to him, the immortality of the soul, or the resurrection of the body? Do

any of the penalties which are annexed to a violation of any of these statutes have the slightest reference to a future state? Are they not all for the Israelites, just emancipated from several hundred years of slavery? And does the author intimate that they are for any other people than those for whom they were originally designed? These, I know, are questions more easily asked than answered, yet they are worthy of the serious consideration of honest inquirers after the truth as revealed in the Bible. The penalty annexed to the violation of this statute is the same as it is in regard to, perhaps, hundreds of things mentioned from the third to the twenty-eighth chapter of Leviticus, and from the twelfth chapter of Deuteronomy, which commences thus: "These are the statutes and judgments which ye shall observe to do, in the land which the Lord God of thy fathers giveth thee to possess it," to the thirty-third chapter. It will be seen that they were given, not only to a "peculiar people," but for a specific "land," and, I may add, for a special purpose, which, I think, can not have the least reference to this age of the world. "The soul that turneth after such as have familiar spirits," was to be "cut off from among his people."

The same penalty is annexed to "eating unleavened bread," "taking a gift," "respecting persons," "planting groves," "multiplying horses," "silver and gold," "neither shall he multiply wives unto himself." I would ask how David, the "man after God's own heart," and Solomon,

kings of Israel, kept these later statutes? I will not answer, but refer the reader to their history as given in the Bible. Yet the statute says (Levt. 18: 29), "For whomsoever shall commit any of these abominations, even the souls that commit them, shall be cut off from among the people." It seems to be the main object of those who have written against these manifestations, to convince Christians that it was interdicted by the Bible. Though there may be some recapitulation, I will copy what I said on this subject, in reply to the other reviewers of "Clock Struck One:" "The great leading feature in them was, that it was a violation of an old Israelitish law, the penalty of which had been done away, but that it was still wrong to consult the dead. This is the 'first and all-pervading feature' in Dr. Jones' review. It forms the basis of every review I have seen on this subject, and is worthy of the serious and prayerful consideration of every honest inquirer after truth. The great point on which all the writers concentrate their batteries is, that it is sinful or a violation of the Mosaic law to have any communication with the departed. Yet it is admitted that it is almost, if not entirely universal among mankind, to desire to know something of the land beyond the boundaries of time. God has given us this desire. It is part and parcel of our nature, implanted within us by the author of our being. We often hear from the pulpit this argument, that God has given us desires for immortality, and that he would not have given us those longing aspira-

tions had he not made provision for their realization."

"By this same parity of reasoning, we conclude that this universal desire to know (which my friend in his sermon admitted) can and will be gratified to those who will honestly and patiently use the means which God and nature have provided for that purpose. The principle of telegraphy has been in existence since creation, yet the man has just died who made the discovery. And even now you have to go to the telegraph office to send, and from that office receive messages. Would unbelief in, or condemnation of it, affect the truth of the principle or practice of those who comply with the conditions? So, there are millions in our own country who enjoy this communion with loved ones departed and know for themselves the truth of these things, as well as those who use the telegraph and communicate with their friends across the ocean. Those are thousands of miles away. These are around us, in close proximity to us, and manifest themselves to the senses, demonstrating their identity beyond the possibility of delusion. Nor do they believe they are violating any law, or acting contrary to any precept that has any reference to this age or dispensation. They do not believe they are living under a statute made in the wilderness for an ignorant and superstitious people just emerging from several hundred years of slavery, but in the latter part of the nineteenth century, when light and immortality have been brought to light by the gospel.

They believe that we are on the eve of the time when the soul's immortality will be demonstrated to all; when the veil which separates the two worlds will, to a great extent, be removed; when our friends who have passed over the river will manifest themselves in open daylight in a more tangible form than many now believe to be possible. They can not be argued or ridiculed out of the belief, knowledge, or the enjoyment of the most distinguished privilege ever conferred upon man, by those who, if the laws of the land permitted, would persecute those who thus believe, as some have done in this land of gospel light and Christian liberty. That day has passed, never to return, practically, though some have manifested the same spirit which characterized those who put others to death because of a difference of opinion. Truth is what I am seeking, with a sincere desire to obtain it. I have read over several times what has been published by my reviewers, and have found nothing to shake my faith in the least, yea, knowledge relative to the facts and principles set forth in the book.

"It has seemed to me that they have carefully avoided touching upon these only to criticise or to ridicule. The latter is a formidable weapon after an antagonist has been defeated by fair argument, but an unfair one until that has been done. I appeal to those who have read them, if they have by fair argument answered the book. Have these gentlemen investigated this subject as honest men desiring to know the truth? Nay, verily, they

are afraid it is a necromancy, which is in violation of an old Israelitish law, which has been obsolete thousands of years. Not one of them who does not live in the daily violation of some of the statutes of this same law, made originally for a people surrounded by idolatrous nations, with a natural tendency themselves to idolatry. What was forbidden them for wise purposes in that age may not have the least application to the present age and dispensation. Are we to dwell in the wilderness of Sinai, or are we come? as the apostle says, Hebrews, XII: 22, 'But ye are come unto Mount Sion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God, the judge of all, and to the spirits of just men made perfect." If this is where we are, let us look at this question from that standpoint as the only one from which we can look understandingly as to its bearing upon the present age of the world.

"'Watchman, what of the night?' said one in olden time. The night is disappearing, the day is dawning, light is breaking forth all over the world, and that which has been supposed to be invisible appears in sight, and loved ones are seen with 'mortal eyes.' 'We are not under the law,' says St. Paul, who was a Jew, but we are under the gospel by which life and immortality such as the Israelites never dreamed of have been brought to light.

"There are, perhaps, hundreds of statutes given in the wilderness to the Israelites that can not have the least reference to our day and time, having become obsolete even before the Christian dispensation. There has been no observance of them by the Christian Church in any age or nation. Why, then, do we hear so much about these regulations made for this people in that dark age of the world? If this statute had not been abrogated, should we not have heard something of it in the New Testament? So far from it, from the commencement to the close of this revelation, we have the recorded evidence of spiritual communication with mortals.

"'It is undoubtedly very sincerely believed by many that the Bible is strong in its condemnation of these things. They understand Deut. XVIII: 10, 11, as prohibiting all intercourse with the dead. At least, I have seen it in the public prints so quoted; and I am willing to grant all that can be legitimately claimed for it, viz: that it did forbid the Jews from 'seeking unto those that have familiar spirits or unto the dead;' and what then? Will it follow that it is wrong for us to receive communications from glorified spirits if God pleases to grant them? 'But God would not grant what he has forbidden, and therefore these things can not be a grant from heaven; if there is any thing superhuman in them, they must be from the evil one.' This is sound logic, and I think the following equally sound: If God *has* permitted glorified spirits to communicate with their friends on earth, He has *not* forbidden it, and those who apply this

passage to these things misapprehend its original design. This throws us upon *a posteriori* proof; we must, notwithstanding this passage, examine these things and test their character and origin before we are prepared to judge. But let us look a little more closely into the bearing of this passage upon spiritual manifestations. The question is not, Did it forbid the Jews from seeking unto the dead; but does it forbid *us* from receiving communications from disembodied spirits? Nor do I believe, because a precept is found in their law, that, therefore, it *is* binding upon us; for then I should not dare to eat swine's flesh, nor leavened bread on certain days, nor to do many other things which I, in common with all Christians, am in the daily habit of doing. We are to look into the moral *reasons* of those laws, and if they are now the same as then, they are binding upon us; if not, they have passed away as 'contrary to us,' and are of no more force. The bulk of the Jewish law has ceased to be of force, not by direct repeal, but by the cessation of the reasons of its enactment. The question then recurs, What were the reasons of this command? And are those reasons existing with us? If not, the law has passed away. We may not be able to develop all the reasons of that law, but I think the following are plain:

"1st. The age in which this command was given was an age of revelations; and the people to whom it was given, the people chosen to be its depositaries; and during the continuance of this age,

God dwelt sensibly among them, and could be directly appealed to on all questions, and answers received by Urim, and Thummin, and prophets. There was, therefore, no need of communications from the disembodied, yet finite. The Infinite was there, speaking through the mouths of the prophets, the breastplate of the High Priest, and from between the wings of the Cherubim.

"2dly. That people had an almost unconquerable tendency to idolatry; this is written upon almost every page of their history. And notwithstanding all the demonstrations of the Supreme Godhead and power of Jehovah, how often did they forsake Him, and go in pursuit of other gods! This tendency was so strong, that God even hid the body of Moses, lest his bones should be deified by them. Is it likely that in a people so given to this crime, all the wonders Jehovah wrought among them could not restrain them from it, they could have been restrained from paying supreme homage to glorified spirits, had they been sent to communicate among them? It seems to me the character of that people was such, as we gather it from their history, that such manifestations would have completely defeated their object, and, instead of leading them to God, would have led them further away from Him. God fully understood this, and therefore,

"3dly, Would not allow good spirits to communicate with them. And hence, if they had any spiritual communications, they would be from wicked, lying spirits, styled in this scripture,

'*familiar spirits.*' How forcible, then, the reasons for this command upon them, and how evident that it is wholly inapplicable to us. The case of Saul (1 Sam. XXVIII), which is, I believe, always, or at least generally, referred to in connection with this, as it involves the same principles as the command, falls with it. There are a number of other reasons which clearly disprove the applicability of these Scriptures to the case in hand, but I waive them. For all of them can not equal the following: That that command—unlike most of the Jewish statutes—which a Christian minister would blush to insinuate were still in force, *has been formally repealed.* I suppose it will be conceded that the teaching of Christ's *actions* is as forcible and binding as the teaching of his *words*, and that it is right to 'walk as he walked,' and to 'follow in his steps;' and that so much of that law as was disregarded in his actions was repealed, and of no more binding force. Now it is a *fact*, recorded by three of the evangelists, that Christ did hold intercourse with the righteous and glorified dead. See Matt. XVII: 3; Mark IX: 4; Luke IX: 30. This I must regard as decisive. And I am by no means sure but that our Savior had his eye upon these latter-day manifestations, and, to take this obsolete law out of the mouths of gainsayers, summoned Moses and Elias from heaven, and displayed them to his disciples, conversing with him. And should I go farther, and claim for that display a special reference to these things, I should fail to rival many, both of the

ancients and moderns, in spiritualizing the Scriptures. For why were they conversing with Christ? Surely not to give Him information or encouragement, for this He received from a higher source. Why, then, were they there? May it not have been to type the privilege of His church in the latter days, and the assistance that they should have in their efforts to evangelize the world. Oh! let me entreat you, brother minister, to bathe your heart thoroughly and deeply in the glories of Tabor ere your pulpit resounds with denunciations against these things, or your people are treated with a homily on Saul and the Witch of Endor, and the obsolete and repealed statute of Deuteronomy XVIII: 10, 11."

This is an important question to settle. To whom was this Mosaic law given, and under what circumstances and surroundings? These are important to a proper understanding of the subject. If we turn to the twelfth chapter of Deuteronomy we will find it written: "These are the statutes and judgments which ye shall observe to do in the land which the Lord God of thy fathers giveth thee." Thus we see it has none of the characteristics of the moral law given to Moses from Mt. Sinai. One was for a particular nation in "the land," the other of universal application to all people in all ages of the world. This was the law that Jesus said he "come not to destroy, but to fulfil."

If this Israelitish statute was of the nature that the reviewers think, it seems to me that it should

have been put in the Decalogue, and not among hundreds of things which we know pertain only to that age and people. There was a tendency upon their part to return to Egypt. This was, perhaps, the reason why they were forbidden "to multiply their horses." Their tendency to superstition may have been the reason why this statute was given: "The dreamer of dreams shall be put to death; thou shalt surely kill him." "If there arise among you a prophet or a dreamer of dreams, that prophet or that dreamer of dreams shall be put to death," Deut. XIII: 1, 5. Now read in the prophet Joel what he says, having, doubtless, reference to the Christian dispensation, as St. Peter says on the day of Pentecost, Acts IV: 16, 17: "But this is that which was spoken by the prophet Joel: And it came to pass in the last days, saith God, I will pour out of my spirit upon all flesh; And your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."

God is said to be the author of both of these. How can they be reconciled only by admitting the ceremonial law had reference only to the Israelites? Who supposes that their law relative to slavery was designed to be perpetual? None, I presume. The master could kill his slave and not be punished for it. Their idolatrous proclivities were doubtless the cause of this: "Thou shalt not plant a grove of any trees near unto the altar of the Lord thy God." "Neither shall he multiply wives to himself. Neither shall he greatly multi-

ply to himself silver and gold." I would just ask how this statute was kept by David and other good kings of Israel?

We do not wish to exhaust the patience of the reader by referring to these old, obsolete laws, which were never kept even by the persons for whom they were made, and never intended for this dispensation. I shall consign them to those for whom alone, as I conceive, they were designed —God, as St. Paul says, "having provided some better things for us" who live in this age of progressive development of man's intellectual, moral and spiritual nature.

Hear what the Rev. John Wesley says on this subject, volume 6, page 513, "Christ is the end of the Adamic, as well as the Mosaic law. By his death he put an end to both. He hath abolished both the one and the other, with regard to man, and the obligation to observe either the one or the other is vanished away."

There can be no mistake as to the opinion of the founder of the Methodist E. Church, in regard to this old Israelitish statute. I was present sometime since, where a number of preachers and official members were conversing about Mr. Wesley's opinions, and of his saying: "A spirit finds no difficulty in traveling three or four thousand miles in a moment." One of them said, "We will turn Mr. Wesley out of the church."

The sixth article of the Methodist discipline reads as follows: "Although the law given from God, by Moses, does not bind Christians, nor

ought the civil precepts thereof of necessity to be received in any commonwealth, yet, nothwithstanding, no Christian whatsover, is free from the obedience of the commandments which are called moral." With this quotation from the latest edition of the Methodist discipline, revised by the General Conference, which met in this city, in 1870, I dismiss these old statutes, hoping never again to have occasion to make any reference to them.

I cannot, however, let Samuel pass "as the only one who ever returned to speak to an acquaintance." I find, under every dispensation in the Old Testament, "men" returning and holding familiar conversations with men upon earth, not only in regard to important matters, but often in respect to things of every day life. The angel, "a man of God," appeared, and talked several times to Manoah's wife, before he saw him, and when he met him, he said unto him, "Art thou the man that speakest unto this woman?" And he answered, "I am." We thus have the man's testimony that he was the man who talked to the parties (Judges XIII: 3). In the prophetic dispensation (Ezek. IX: 2), "And behold six men came from the way of the higher gate, and one man among them was clothed with linen, and he called to the man clothed with linen. And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem. And behold the man clothed with the linen, which had the inkhorn by his side, reported the matter, saying,

I have done as thou hast commanded me." Daniel VIII: 13: "And I heard a man's voice between the banks of the Ulai, which called and said, Gabriel, make this man to understand the vision." (X: 5). Then I lift up mine eyes and looked, and beheld a certain man clothed in linen. A hand touched me. I heard the man clothed in linen. (Zach. I: 8). I saw by night, and behold a man riding upon a red horse. Then said I, my Lord, What are these? and the angel that talked with me, said unto me, I will show thee what these be. And the man that stood among the myrtle trees, answered and said, Those are they whom the Lord hath sent to walk to and fro through the earth."

Thus we see that in this age of the world, the same doctrine is taught to which St. Paul has reference in writing to the Hebrews, when he says, "Are they not all ministering spirits sent forth to minister for those who shall be heirs of salvation." Though the lawgiver of the Israelites said little, or nothing, about the immortality of man, and was not permitted to enter the earthly Canaan with his natural body, yet with his spiritual body, under the new dispensation just about being inaugurated, he, in company with Elijah, manifested themselves to Jesus, and Peter, James and John. "And behold there talked with him two men which were Moses and Elias, who appeared in glory and spoke of his decease which he should accomplish at Jerusalem." They saw his glory, and the two men that stood with him.

"Two men" again appeared and talked at the ascension of Jesus. "And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel" (Acts 1: 10). Neither of these is called angels, but they were messengers, and consequently, as in other places where they were evidently men, but called angels, because they were messengers ministering to men.

When "the middle wall of partition" is to be broken down between the Jews and the Gentiles, and the great truth that God was "no respecter of persons" to be demonstrated to the world, the Gentile Cornelius, "a just man, and one that feared God, and of good report among all the nation of the Jews"—"a devout man and one that prayed." About three o'clock in the afternoon, he was praying in his house, "And behold a MAN stood before me in bright clothing," who told him to send to Joppa, for Peter, who would explain to him more fully the gospel, designed for the Gentiles as well as the Jews. When St. Paul and Timothy were traveling, and preaching the gospel over Asia Minor, "a MAN from Macedonia," appeared to him at night, and said unto him, "Come over into Macedonia, and help us." Paul went immediately, in compliance with the request of this native-born Macedonian, who, though a heavenly messenger, still felt an interest in the land of his nativity, and the people with whom he had been associated. It was thus through the agency of this "*man*," that the gospel was first

preached on the continent of Europe. When God wishes to teach the ministry of angels to Jacob, he has a ladder upon which they are "ascending and descending." Notice, they ascend before they descend. They have fulfilled their mission on earth in the natural form, and ascend the ladder in their spiritual form, and descend again to minister to mankind, and show the open communications between the two worlds.

When he wishes to make a revelation to John, on the Isle of Patmos, of many important things, one of the old prophets is commissioned to go and lift the veil between these worlds, and to open John's eyes to see the invisible; yet he did not know it was a man who talked to him. Such had been the progressive development of this man since he had wandered about, homeless, upon the mountains of Judea, that John, though he had witnessed the *transfiguration*, *resurrection* and *ascension* of Jesus, was not prepared to *believe* that a human being could exhibit such transcendant glory, and he fell down to worship at the feet of the angel which showed him these things.

Our reviewer, following in the track of his illustrious predecessors, quotes the rich man and Lazarus, as showing the impossibility of spirits returning to earth. He says, "The rich man begged Father Abraham to send Lazarus back with a message to his brethren, but his request was not granted. They have Moses and the prophets."

Let us analyze this parable, and see what our Savior designed to teach by it:

"Luke XVI: 31: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead,' is quoted by some with a triumphant air, as though perfectly conclusive against spiritual manifestations. I shall consider the passage only in its supposed bearing against these things; and I think that a little reflection will convince any candid mind that they are not condemned by it. Attend to the following considerations:

"1st. The passage, taken with its connection, clearly shows the possibility of glorified spirits communicating with the living. The rich man addresses two petitions to Abraham. The first is, 'That he would send Lazarus,' who had obtained a lodgment in his bosom, 'to dip the tip of his finger in water and cool his tongue,' *i. e.*, that his sufferings might be mitigated. To this Abraham returns a denial, accompanied with two reasons. The first was, that justice demanded he should endure all that was inflicted upon him. The second, that it was *impossible* for Lazarus to come to him—verse 25–6.

"The second petition was, that he would send Lazarus to his father's house to warn his five brethren. This is denied, and but one reason given for it: 'They have Moses and the prophets; let them hear them.' He does not say, as in the former case, he '*can not*,' which clearly shows

that it was possible for Lazarus to return to earth and warn those persons.

"2d. The clause, '*will not be persuaded though one rose from the dead*,' supposed to be condemnatory of spiritual manifestations, is predicated of *five individuals only*, not of the race universally. The rich man does not pray that Lazarus might be sent to warn the world—sinners in general—but simply to his *father's house* to warn his *five brethren;* clearly showing that the prayer was not prompted by a benevolent concern for *them*, but a selfish interest for *himself*. He had just been told that his sufferings should never be less; he now prays that they may not be increased by the coming of his brethren to share in them; precisely harmonizing with the doctrine set forth in these manifestations respecting lost spirits. They say, 'The lost spirits of your friends would delight to see you as miserable as themselves, but they do not generally wish you to come to hell, *because* it would *add* to their torments.' But to the question before us; the pronoun '*they*' relates to, and stands for, '*five brethren*,' and is limited by its antecedent to the same extension; and in their case it was doubtless true. But does it follow that it was equally true of all others, in all ages of the world? I know not by what rule of grammar, or logic, or common sense, this can be made to appear. Try the logic a little. Five men would not repent, though warned to from the grave; THEREFORE nobody would? Now, if this is good, I think the following better: *five hundred*

thousand of the Egyptians, with Pharoah at their head, would not believe that God spoke by Moses, *therefore*, the Israelites would not, and his mission was useless! A greater number of Jews could not be persuaded to repentance by the united exertions of Christ and his apostles, *therefore*, nobody could have been, and their labors were silly and vain! There are now a great many who will not be persuaded to give their hearts to God by all that can be done to effect their salvation; therefore, nothing need be done for any, for none will consent to be saved! Puerile as this logic is, it is a vast improvement upon that which arrays this passage against spiritual manifestations. For the one is from *five* to the whole; the other from *five hundred thousand* to the whole. If the former is good, the latter is *a hundred thousand times better*, mathematically demonstrated. But,

"3d. The passage relates to quite another thing than spiritual manifestations. It relates to a literal resurrection of the body. 'Though one *rose* from the dead'—a specific miracle for a specific object—and the most that can be claimed for it, even constructively, is, that a specific miracle for the conversion of every five persons would be useless—which, I doubt not, is true. The passage has no reference to communications made from glorified *spirits* in their disembodied state, but to the return of the spirit to its forsaken *body*, and its living *in*, and preaching *through*, it. I have heard it said, to be sure, that it is the same thing; but this can not be, any more than Christ's going

in spirit to preach to the antediluvians in the days of Noah (1 Pet. III: 19, 20), was the same thing as his resurrection at Jerusalem, twenty-four hundred years afterward. But,

"4th. If the passage proves anything against spiritual manifestations, it proves quite too much for those who avail themselves of it; for if no other means than those mentioned in this passage, as adequate to effect the salvation of these five persons, can be successfully used for the salvation of others, the whole New Testament is superfluous. 'If they hear not *Moses* and the *prophets*.' By Moses and the prophets, the Old Testament, and that *only*, is meant. Of course, then, if the argument is good, we have no use for the New. It will avail nothing to say, in avoidance of this conclusion, that 'Christ had already come.' For 1st. This can not be proved. Christ relates it as passed; but how far back in the past it transpired, no man can tell, for he has not. All we know in regard to the *time* of the occurrence—for the time of its *relation* is of no avail in the argument—is, that it was posterior to the closing up of the Old Testament revelation, and anterior to *the* present in which it was told, covering a space of four hundred years, in any part of which it might have taken place. 2d. It is, I think, more than probable that the date of the transaction is anterior to the advent of Christ. For if Christ had already come, it seems quite unaccountable that Abraham should have overlooked the fact, and referred to Moses and the prophets as the exponents of the way of life, when

their authority had been already superseded and set aside by the appearance of '*the greater than they.*' Why did not Abraham say they have Christ, instead of Moses and the prophets? I presume it was because they had no Christ, as yet, except as he was to be found in types and prophecies. But, 3d. Even if Christ had come, and Abraham, from some unaccountable reason, had been held in ignorance of it, or failed to mention it, still, not a syllable of the New Testament had been written. The crucifixion, and the resurrection, and the ascension, and the subsequent advocacy of the Lamb of God had not taken place. Were *these* necessary? The astounding revelations of Paul, and Peter, and Jude, and the sublime visions of John, on Patmos, were yet undisclosed; were *these* unnecessary? It is surprising to see how thoughtlessly some men, and even divines, will quote and apply Scripture!"

The reviewer says: "The letters of Mary and Wm. Henry, brother and sister, contain no distinctive marks. But it was not the habit to call their brother Samuel, but Brother Sammy. I knew Wm. Henry for years; have often seen his writing. I do not recognize his style. I never knew his middle name was Henry, for he never signed it so within my knowledge. His brother knew this. How did the medium come to write Henry?" I will inform him just as it occurred. After it was written, Dr. Mansfield read it to me, as he did the others, but he read the name *Wm. R.*, believing himself it was an R. As soon as he had read it,

his hand seemed to be involuntarily controlled, and wrote "Henry" very plainly crosswise between the William and the Watson. I had not thought of his having a middle name for many years that I remember. Though a small matter to me, it was a strong test, showing my brother recognized the name of his boyhood. Another case of a name test occurs to me. Gen. Thomas Rivers put W. in his name. I had known him at Lagrange college, Alabama; was present when he graduated; had corresponded with him while he was our member of Congress, but never saw or heard of his having a middle name. When I saw his signature to the first communication he gave me with "W" in it, I supposed it was a freak of Mansfield's pencil. Though I was confident it was an error, I did not feel at liberty to strike out even a letter, and gave it as it was written in the book.

Several months afterwards, while I was attending the session of the Memphis Conference, at Somerville, I was invited to dine with a family, where I met with Gen. Rivers' mother. Soon after she came into the parlor, she told me that her son had appeared to her in a vision or dream, and said to her: "Mother, you think it strange that I put W. to my name in Bro. Watson's book. Do you not remember that I always signed my name that way in my boyhood, in consequence of a nick name the boys gave me. Look in any of my old copy books, and you will find W. always as my middle name." The old lady remembered

it well then, but said she had not thought of it for twenty years. I would simply ask the question, How did Mansfield know what had occurred over a third of a century before the Indians had removed from this country, and which was not, in all probability, known to any mortal. Analyze it as you may, it will be difficult to explain, on any other hypothesis than that Gen. Rivers wrote the communication, and referred to a number of things in no one's mind within a thousand miles of New York. "The printed minutes of the conferences would furnish the names of the places where Andrews labored, and the time of his death." That possibly may be so, but they were unknown to me. My acquaintance with him was limited to a few weeks, while on the Augusta circuit, in 1857. I did not know that there were such other circuits in the conference as some that he had traveled. I knew not the place or time of his death, yet he gives all correct, even the day, and its triumphs, which I subsequently learned, were all true to the letter.

As this reviewer presents about the same objections that others have, I will copy my reply to some of them:

In noticing the page of autographs, Dr. Jones says:

"That habits of living muscles can be transmitted to the fingers of an amanuensis medium after these muscles are dead, is impossible. But either the one or the other of these things occurred in producing these autographs; let reason decide

which it was. This dilemma is unavoidable—the fac simile autographs were either a forgery or an impossibility."

One might suppose from the dogmatic manner of this assertion, that the Doctor was as familiar with the laws that govern the spiritual, as he is with those which prevail in the natural world. He speaks with the authority of scientific demonstration. But let us analyze what he says a little. He admits the facts that those autographs are *fac similes* of the person's handwriting from whom they purport to have come. This admitted, there is a dilemma from which Dr. Jones has not, as I think, extricated himself. He asserts, but does not prove it to be an impossibility for a spirit to use the fingers of another to write as they did when in their natural body. It seems to me that if they had the control of the medium's organism, as the mesmerizer has of his subject, that the writing would be like that which they wrote with their own organism. The mesmerizer seems to have complete control of the person mesmerized. He *sees*, *hears*, *tastes*, *feels* as he does. His mind, will, and all the faculties of his intellectual nature are, or seem to be, under his control. The science of animal magnetism is but little understood by the masses, and yet it prevails to a greater extent than most persons believe. The orator magnetizes his audience. The sensational preacher sways his congregation. Much that passes current in revival excitements for religion, is doubtless produced by this power of mind over mind. Yet we

know but little of the *modus operandi* even here. How, then, are we to determine the laws that control in the spirit world? That which may indeed be an axiom here may be a fallacy there. Hence the folly, as I conceive, of my friend's assertion. Does a spirit which is disencumbered from its clay tenement have less power than in this infant state of being? Is not development one of the great laws of our nature? Why, then, should it be thought "impossible" for a spirit to use the muscles of a medium in the same way it has been accustomed in its earth-life to use its own? There are thousands of living witnesses who would testify upon oath, if necessary, that they have had communications in the same hand-writing of those who professed to be communicating.

Dr. Jones' theory drives him to the conclusion that they were forged by Dr. Mansfield. Was this possible? Even to admit him to be as bad a man as Dr. Jones asserts, I have no idea that he ever saw the handwriting of more than one of the parties who wrote. Several of them I had never seen until sometime afterward; when comparing them I found them very nearly the same. There are several that are not given on that page of autographs. Some had not been written when it was made. Dr. Parsons' was one of them. On my return home, I spent a few hours with Rev. Dr. Rivers and Bro. Martin, of Louisville. They compared the handwriting with Dr. Parsons' handwriting they had in a book of his, and they pronounced it a *fac simile*. I leave the intelligent

reader to weigh the Doctor's arguments and determine for himself whether he has established his position that these autographs are forgeries, or whether they are genuine signatures of the persons by whom they profess to have been written. Is it not more reasonable to conclude that Dr. Jones does not understand the laws of communicating in the Spirit-world, and that the laws of the natural world do not apply to the spiritual nature of man (which he believes exists there in its perfect identity), than to suppose it possible for an entire stranger to all but one in the city of New York, to give the handwriting of so many persons he had never seen or even heard of before? Then add to this scores of facts connected with the history of those persons, many of whom I did not know myself for weeks after, and at the time believed to be erroneous, but subsequently found I was mistaken, and they were right. I did not know all the circuits which Bro. Andrews traveled in Arkansas, nor did I know the year, much less the month and day of the month, or place at which he died. I knew nothing of Charles Scott, yet as soon as Major Wicks saw the name, he said it was his signature. I did not know that Major Winchester had any daughters living, or that they were "wrongfully deprived of their rights," until I returned to Memphis. I learned there was a law-suit pending in the First Chancery Court here, involving a large amount of property. I did not know that Dr. Parsons was a believer in

spiritual manifestations, or that Dr. Sehon preached his funeral until I learned it at Louisville.

Why does not Dr. Jones or some of the reviewers account for these things? There are a number of other facts that I know nothing of whatever, which I have found to be as was written. Even the discrepancies have disappeared by further investigation, in a manner of which I never conceived. I could give many remarkable cases of this kind, but it is not necessary.

Having noticed the main objections of the reviewer, I leave the reader to judge of his premises, arguments and conclusions. There is more frankness and candor shown by him than is usual to find among those who have written against Spiritualism, without ever having investigated it. His position in the M. E. Church South, as well as a prominent lawyer and an able judge, entitle his opinions to serious consideration.

His article having been declined by the *Methodist Quarterly Review* for reasons given in the preface, he sent it and his continuation of the subject to me for publication. He has since passed over the river, and now knows it to be a glorious privilege to minister to, and communicate with, his friends on earth, in regard to those things about which he has written.

THE CASE EXAMINED PURELY ON THE RECORD, BY ONE WHO HAS NO EXPERIENCE OF SPIRITUAL MANIFESTATIONS.

"THE CLOCK STRUCK ONE AND CHRISTIAN SPIRITUALISTS. BY REV. SAMUEL WATSON."

THE SUBJECT RESUMED.

Since the foregoing article was written, the ecclesiastical authority has taken such action in regard to The Clock Struck One, as has resulted in the author's withdrawal from the connection. He has published a pamphlet called the "Clock Struck Two," in which he reviews some of his critics, and vindicates his consistency as a Methodist minister in accepting the facts of spiritual manifestation.

It is difficult to see wherein that church has ever committed itself to any position in regard to the question; but Mr. Watson shows conclusively that John Wesley and Adam Clark were heretics equally with himself, if it be heresy to believe in the manifestation of spirits after their departure from the body.

It is remarkable that every great reform which introduces new religious light and truth, even as a more perfect development of the old, should be condemned as schismatic and heterodox by the high authority of the existing church. Jesus and his apostles were thus condemned by the Jewish hierarchy which was almost the sole organized assembly that then maintained the worship of the one true God. Wickliff, Huss, Luther, George Fox, and Roger Williams, each made improvements destined to be adopted on the religious faith and practice that prevailed in his day, and each was condemned by the existing authorities, civil and religious.

Without pretending to predict how far this new doctrine may progress toward enlightening and reforming the world, it is worthy of note that a religious body should condemn a movement which claims for its special task to demonstrate the immortality of the soul, or "to bring life and immortality to light."

That such convincing proof of man's immortality is needed for the Materialist, the Unbeliever, the Skeptic, and for the nominal Christian, is a chief point successfully maintained in "The Clock Struck One," and "Clock Struck Two." Let us not only believe, but vividly realize, that our friends who drop out of the circle one by one, still live and think and feel that they may still hold some correspondence with us, and that we, also, "shall not die, but live;" and then we will recognize a great fulfillment of the words which the Holy Spirit long ago stereotyped, "O, death, where is thy sting? O, grave, where is thy victory?"

Since my former effort to discuss this subject, I have also extended my limited acquaintance with the literature of Modern Spiritualism. Many of the communications attributed to spirits, are

vague, silly, and not at all reliable as oracles of truth. Others are serious, dignified, and rational, entirely consistent with the truths which men believe they have ascertained through other channels. Some are more original than the message to Eliphaz.

In further proscecuting the inquiry whether the spirits of deceased persons do communicate with mortal men, I feel constrained to concede some points as fully settled which I treated before as questionable.

As before we are compelled to accept the testimony of some of the witnesses to these spiritual phenomena, as entirely unimpeachable. Such a witness is Samuel Watson. Such a witness is Robert Dale Owen, whose "Debatable Land" I have read since I wrote the first article, and to whose informants almost equal credence is due. I receive the statements of all these persons as I do those of any historical writer, traveler, or scientific explorer. From their manner of investigating and writing, they seem to be entitled to as much credit for cool deliberation, acute observation, and sound judgment, as the pioneers in any progressive science. The precautions taken to exclude the possibility of deception by any artful human contrivance, after the first few experiments, become almost tiresome, so evident is it that the wonderful performances related are attributable to some other than known physical or corporeal agency. Such precaution was proper at first, to meet the exactions of skeptical criticism. Elijah had twelve barrels full of water poured on the sacrifice and the wood, in order that it might be the more evident to the beholders that the fire which soon after consumed the flesh, wood, stone, water and all, did not originate from sparks secretly contrived among the fuel. No theory of

spontaneous combustion interferes with the demonstration, and that the stones were not quicklime seems to have been sufficiently evident. So in these cases, by abundant caution, all suspicion of legerdemain or imposture is excluded.

That test of personal, intellectual identity which seemed requisite, has been fully given. It is evident that the particulars contained in the answers written by the mediums, are not supplied by the knowledge of the mediums themselves, because they could not possibly possess such knowledge. For the same reason, the facts could not have come through any imaginable mental atmosphere or "ethereal medium," from the mind of the correspondent in the body, or of any other mortal. Several of the facts thus imparted, have been wholly unknown to the party receiving them, and in some cases contrary to his fixed belief. Yet such facts have been verified by reference to remote and obscure records. For instance, in 1855, Dr. H., of New York, while listening to a sermon, suddenly saw three female figures gliding through the church. He recognized one as his mother, and another as his wife, both deceased. The third, a beautiful young girl, he could not identify, though he was inclined to consider it his only sister Anne, who had died thirty-nine years before in childhood. The next day, in order to learn who the third was, he called on one of the Fox sisters, and by raps the name *Elizabeth* was selected among a number of female names submitted. Likewise *sister* was indicated as the relation. He remarked it was a mistake, and asked again emphatically if Elizabeth was the name, and sister the relation? Loud raps answered "Yes." Then he replied, "Well, it isn't so; that's all I can say." Three raps still louder, reaffirmed the assertion. It afterwards occurred to Dr. H., to

examine the family bible of his parents, at his stepmother's, seventy miles distant, and to his amazement he found registered, in the year 1826, the birth of a daughter, Elizabeth, together with a record of her death, a few weeks afterward (Debatable Land, p. 401.) That sister was born and died during a five years' absence from his father's house, and if Dr. H. ever knew anything of these events, he had totally forgotten them. Miss Fox knew nothing whatever of the facts.

Another: In August, 1872, Mr. Watson, through Dr. Mansfield, requested Gen. Rivers to correct some mistakes in what he had written through that medium, as published in The Clock Struck One. The answer:* "My dear Bro. Watson, I bless you for again allowing me to speak to you. I have looked over the communication given you May 25th, but I do not read it clearly. I am unable to see what you have reference to. Could you point out the error, then it will give me

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* As reference has been made by my reviewer to a sealed letter I wrote to Dr. Mansfield, in August, 1872, I will give the facts just as they occurred. An old friend of mine, being very desirous of hearing from a relative, got me to send a sealed letter to him, addressed to the party. Having but few to sympathize with me in the difficulties which loomed up before me in the Church, I felt inclined to ask advice of some on the other side. I prepared my questions on blank news paper, in the presence of two of the pastors of the Methodist Church, in the preachers' office, they examining them and making private marks on them, so as to identify them and demonstrate that they had not been opened. I took copies of what I asked each. I then saturated them with mucilage, so that they could not be opened without tearing them all to pieces. The answers were written on the same slips that were thus folded some twelve or fifteen times, and are still unopened. They were returned to me with the private marks untouched, and writing on the same pieces of paper. This is the only letter of the kind I have ever written to any one.

"Will Gen. Thos. Rivers write a communication to me, correcting a mistake he made in what he wrote to me through Dr. Mansfield, published in Clock Struck One?" My friend, Rev. E. Boggs, thinks, "That Dr. Mansfield mesmerized our author, thus getting control of his thoughts, and making him give the communications." There were many things "given" that were never in my thoughts; several of them, I thought, were erroneous, and so expressed myself, but subsequently found I was in error, and they were correct. I think my friend will have to invent a new theory, as the distance between Memphis and New York is too great for even Mesmerism to explain. There were letters received at the same time from several parties, but as no reference has been made to them, I will not; but they were very demonstrative and comforting to me under the circumstances.

pleasure to correct it, if in my power. There, think I have solved the mystery—I should have said, J. L. Webb, instead of B. R. Webb. I ought to have known better than to have made the mistake, for I defended Minott, and now it occurs to me, that J. L. Webb's son shot at T. B. Minott on the streets of Memphis, some time about the tenth or fifteenth of July, 1861. We get things mixed up now and then, Bro. Watson, but always give you as our memory serves. Your Brother, Thos. Rivers."

Mr. Watson was not aware that Rivers defended Minott, but afterwards learned that the venue was changed to another County, and that Rivers did there act as advocate. The correction was asked in August, 1872, by letter from Memphis to New York, and the reply was returned in a few days the same way, on a part of the paper which contained the written request, and this had never been opened. The idea that Dr. Mansfield had both the original communication and the materials for discovering and correcting the error, is absolutely untenable.

Numerous examples are reported in which the combinations seem to be studiously designed to exclude the possibility that the intelligence conveyed, comes through any person still living in the body. The spirits, also, expressly state that the case is made strong in order to remove all doubts from the minds of their friends in the body. Words are written under a table, in inverted form, so as to be read only in a mirror, or through the paper on the opposite side from that on which the pencil had pressed. The letters are sometimes duplicated on the arm or forehead of the medium.

Besides the significance of the communications, and the manner of imparting them, there are many marvelous performances closely related to these

manifestations, that would remain to be explained, even if it were conceded that the words came from human beings in the flesh. The signatures of deceased persons are produced so accurately as to be easily recognized, the writing medium being wholly ignorant of chirographies thus imitated off-hand. Sentences are written in alien languages of which the medium writers have no knowledge. Questions formed *in the mind alone* are appropriately answered, and the very thoughts and intents of the heart are perceived. Loud sounds and sensible concussions, have been habitually produced for twenty-five years, and no man has ever been able to account for them on any physical principles. Lights arise and shine, which proceed from no assignable physical cause. Palpable touches are experienced, words of clear import are heard, forms are seen and features are recognized as those of departed human beings, their flowing hair and drapery are handled; and all this occurs in an apartment closed and locked with the utmost care, and without the least possible agency of any of the persons present in the body. And when these manifestations have vanished under the intense scrutiny of those persons, a token is left, a flower, a key, a goblet, in their possession, which must have been presented by the same mysterious agency that produced the other manifestations. Great motive power is exerted under the severest tests, in lifting heavy bodies and overcoming the resistance of levers, springs, and other obstacles.

It is, therefore, of no avail to show, as I endeavored to do before, that several of the communications might have been dictated (provided, etc.) by another mind than that of the spirit from whom they profess to come (provided the messages to be answered could be read). It is useless to expose

errors in some of the communications, or to show that they might possibly have originated from other than spiritual sources. This negative evidence, if obtained, would not shake the conclusive, intrinsic proof of spiritual identity, furnished by other communications, nor would it in the least facilitate an explanation of the other associated phenomena.

Those who do not believe in Divine Revelation, find no escape from the labyrinth, except by the rejection of all human testimony on the subject; or by allowing unlimited extent to illusion and self-deception. We thus escape, sometimes, from the infinite perplexities of a dream by awaking to reality.

Those who believe in the Bible, can resist these evidences of spiritual or "intermundane communion," only by attributing the phenomena in question to evil spirits of almost unlimited power and knowledge. Some religious persons do assume this position.

It may be impossible to determine whether the words, voice, form, features, handwriting, and raiment, the inmost knowledge, thoughts and feelings thus presented as belonging to a deceased person, are truly manifested by the spirit of that person, or by Satanic power, if we accept the reality of a personal Satan. But the discussion is reduced with those who believe in the Bible, to this single alternative: either these signs are wrought by the disembodied spirits of human beings, or some other spiritual beings are permitted by the omnipotent Creator, thus to imitate the attributes of mortal men, to know the minutest facts relating to them, and to discern their inmost thoughts and emotions.

Some such power and knowledge of our affairs is certainly attributed to Satan, by the most obvi-

ous interpretation of several passages of scripture. Witness his knowledge of Job's condition, and the immense damage he inflicted on that Sheik in his person and property. He goes about as a roaring lion, seeking whom he may devour. He has "devices" against us of which the apostles were not ignorant. But we must not suppose that every time the word "Devil" occurs in the New Testament, the Great Adversary is meant. By an inaccurate use of language, a different class of foul spirits are often called "devils," though the Greek tongue hath their names daimon or demon. These demons are numerous, a legion of them sometimes besieging one man. These evil spirits also possessed considerable knowledge and power to harm mankind.

Now, since Satan can transform himself into an angel of light (2 Cor. 11: 14), it is probable that deceptions and false personations may be practiced by him, or by other evil spirits. And since the phenomena of Spiritualism are as unquestionable as the aurora borealis, ocean currents, waterspouts, balloon ascensions, and telegraphic communication; since the theory of defective evidence or sustained illusion is utterly untenable, we are compelled to refer the phenomena either to the spirits of deceased human beings, or to evil spirits. There is absolutely no other hypothesis or alternative. The attempts of skeptics to account for the *facts* on physical principles, or in other ways, are as utterly futile, and the causes assigned are as inadequate and irrational, as the first crude guesses at the origin of the Gulf Stream, when one attributed it to the Mississippi river, and another to an under-ground current from the Pacific Ocean through Central America.

In truth, we must admit that these are spiritual manifestations—no better word than spirit can be

adopted to designate the mysterious power---and we have only to decide whether they are true or false spirits.

It is one proof of the excellence of the sacred Scriptures, that in all the new and startling developments in human affairs, scarcely any thing arises but it seems to have been anticipated in that book, which contains language fitly applicable to the case. "Canst thou send the lightnings?" was asked of Job, thousands of years before the electric telegraph was constructed. The New Testament furnishes recorded wisdom especially appropriate to this new phase of spiritual activity. We must "believe not every spirit, but try the spirits." So there are spirits that are not of God, false spirits and many false prophets. In Kings, we read that a spirit came forth and said, "I will be a lying spirit in the mouth of all his prophets" (ch. 22: v. 21, etc.). The Clock Struck One expressly recognizes the distinction between true and false spirits. This is the point where the new doctrine of Spiritualism is so much misunderstood. There is something apparently so supernatural in a message from another world, that we are all inclined, at first, to receive every word as an infallible revelation. This is a reason why the more enlightened Christian Spiritualists concede that it is dangerous for ignorant persons, and those not well grounded in religious faith, to seek after spiritual communications; and probably this was the reason why the Israelites, when journeying from Egypt to Canaan, were commanded to inquire only by Urim and Thummim, and were forbidden "to regard them that have familiar spirits, or to seek after wizards." The strongest position the critics have taken against Mr. Watson, is that his investigations and teachings violate this scriptural injunction. These critics admit

the performances, and accept the theory of their spiritual origin; but they say these things are done by Beelzebub and his demons. Mr. Watson, while admitting that evil spirits may show signs, as well as good spirits, makes a very successful, if not a conclusive argument, to prove that the prohibition above cited, was peculiarly directed to the Hebrews in their actual condition, ever prone to forsake the true worship for false gods, until after the Babylonish captivity; that the law is not binding on the people of God, under the new dispensation; that it is like the law prohibiting the use of pork, or that against worshiping in any other place than the Temple in Jerusalem. "What God hath cleansed call not thou common. The hour cometh, and now is, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; the true worshipers shall worship the Father in spirit and in truth." If these spiritual gifts and manifestations are indeed a renewal of those often mentioned in the New Testament, then it is clear that men are not forbidden, but positively exhorted to become informed "concerning spiritual gifts;" to covet more earnestly the best gifts; to desire spiritual gifts; but to prefer that of prophecy, and to discriminate between the true and the false.

The Christian Spiritualists are firmly convinced that these "epiphanies" are in fact a renewal, in a more abundant measure, of those spiritual messages to men which were anciently of frequent occurrence, which were never wholly interrupted, but for many ages have been *proverbially* rare, and to whose reality the traditions, the poetry, the superstitions, and even the fables of all nations bear witness. It had been so long since any such phenomena were so authenticated as to gain general belief, prior to 1848, that the modern mind

had come to regard all such ideas as unreal. Even religious people had only a vague, shadowy belief in the scriptural narratives of spiritual beings and works, or dissolved them into metaphor and allegory. Under such conditions our investigations are facilitated by finding any ancient records which seem to refer to the same or similar occurrences. Such allusions are valuable, whether true, poetic, or false, for the counterfeit must have reference to some genuine original. But the authentic accounts are most valuable. In citing passages that seem to relate to a similar state of things, it is not pretended that the allusions are certainly or exclusively applicable to the present case. They are offered as suggestions to be taken for what they may be worth.

After a period of great display of Divine Power, in the days of Moses and Joshua, resulting in the establishment of Israel in the promised land, a long interval followed, till the time of Samuel, when "there was no open vision." Afterward it was prophesied that the Divine Spirit should be poured out "upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." The fulfillment of this in the time of the apostles, was specially noted by them. During the same era, a great many impure or unholy spirits were active in demonstrating their knowledge and power among men. Besides the foul spirits, the spirits of infirmity, dumb spirits, and evil spirits of the worst character which possessed people, there are some which bear a closer resemblance to those of recent manifestation. "A certain damsel, possessed of a spirit of divination, met us" (Ac. 16: 16). Seven sons of Sceva took upon them to exorcise evil spirits, by saying, "We adjure you by Jesus whom Paul preacheth."

And the evil spirit answered and said, "Jesus I *know*, and Paul I know; but who are ye?" "The Sadducees say that there is no resurrection, neither angel nor spirit." (There are Sadducees now living.) But the Pharisees confess both, and they said, "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God." So in that age of greatest spiritual manifestation, there was a party that acknowledged, and a party that denied, the very existence of spirits, as there are now.

But more startling things are written in the Scriptures, whether as prophecy or as history, than those that relate to spiritual powers and manifestations. Read Ezekiel's vision of the valley of dry bones. Whatever may be the true interpretation of it, whatever kind of revival it may prefigure, the vision was of *dead* people coming to *life;* and the explanation expressly given is, "Behold, O, my people, I will open your graves, and cause you to come up out of your graves, and shall put my spirit in you and ye shall live; and I shall place you in your own land. And I will make them one nation in the land, on the mountains of Israel; and one king shall be king to them all, neither shall they be divided into two kingdoms any more at all; and my servant David shall be their prince forever" (chap. 37).

Then read from Matthew, chapter 27, verse 52, etc., "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city *and appeared unto many*."

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead" (Is. 26: 19).

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12: 2).

I would not apply language that refers only to the great final resurrection to the spiritual apparition of a deceased person, but these passages prove that reappearance and survival after death, are distinctly set forth in various forms, aside from Paul's labored exposition of the resurrection in 1 Corinthians and 1 Thessalonians. The idea is by no means new or original with Modern Spiritualists.

Many utterances of high import in the prophetic writings, foretell some immense changes and improvements in the condition of the "inhabiters of earth," to come after limited woes and curses. Also great advances are to be made in the knowledge of "things which have been kept secret from the foundation of the world." Evils prevail "until the spirit be poured upon us from on high and the wilderness be a fruitful field" (Is. 32: 15). So chapter 35: "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (11: 9.) "When that which is perfect is come," "then we shall see face to face;" "now I know in part, but then shall I know even as also I am known" (1 Cor. 13: 10, etc.). "For they shall see eye to eye when the Lord shall bring again Zion" (Is. 52: 8).

We might cite all the stories of antiquity, in regard to shades and ghosts recognized as the the images of departed human being, as proof that such ideas have been ineffaceably fixed in the mind of mankind. The demon or genius that conversed with Socrates, has always been very hard to exorcise by criticism, seeing the history of it was composed by so grave and intellectual

an author as Plato, who also had the highest appreciation of truth. A most reliable historian relates that the ghost of Cæsar appeared to Brutus, at Sardis, and promised to meet him again at Phillippi, and did meet him there according to appointment. But what have we made out of such stories in modern times? Mental excitement, optical delusion (acoustic delusion, also), or some compromise with our fixed opinions. Perhaps, when the system of spiritual visitations is as well understood as the rotundity of the earth, we shall learn to accept these narrations scattered through all history, as for the last four hundred years only, men have believed the statement of the ancient Egyptian or Phœnician voyagers, who related that in circumnavigating Africa, the shadows at noon extended toward the south; a statement held incredible at a subsequent age by scientific men on received scientfic grounds.

Traces may be found in the ancient poetic and philosophical writings of great, though vague, expectations of immense advances to be made by the human race in material welfare, and in knowledge of our spiritual or psychic relations. Perhaps the Sibylline verses which have been attributed to the pious forgery of some Christian of the second century, mainly because they speak so distinctly of the Messiah, may yet prove to be true copies, collected from scattered quotations after the destruction of the genuine originals, which certainly existed from the time of Tarquin Second, till the wars of Sylla, when the Capitol was burnt. Virgil's poem on the birth of Pallio's son, is unquestionably genuine, and the allusions are such as to suggest the opinion that he had read Isaiah; yet he expressly ascribes to the Sibyl's song the prophecy of the golden age which he celebrates as near at hand

Altogether the instances of real or fictitious visitations and messages from beings not of this world, and the predictions of more abundant revelations are so numerous, that *a priori* it need not have been so incredible that spirits of the dead should come and talk with people still on earth. Whoever gives this subject attentive consideration will be surprised at the number of men who are publishing spiritual reports, and the multitudes of all classes of people who accept these manifestations without question. Already the outlines of system and order begin to be indicated. Fixed points arise here and there, like mountain peaks, emerge from a primordial ocean, to mark the axis of a continent which is destined to appear as the well-ordered habitation of intelligent beings.

Mr. Watson, like other writers who are exponents of the new revelation, believes that all these things occur in accordance with laws that have always been in full force. Well, eclipses, meteoric showers, and comets, were once viewed as rare and frightful prodigies, occurring rather as interruptions than as results of cosmic laws; but the former have long been predicted with mathematical exactness, and the latter are beginning to come at anticipated periods. The most enlarged intellects are undertaking to demonstrate the universal dominion of law over all the movements of mind and matter, celestial bodies and human societies. They would not except even those displays called miracles. They are inclined to deny that those mighty works are miracles. But this must refer rather to the common definition of miracle than to its true character. Miracles have been treated as suspensions or violations of the laws of nature. But the etymology ought to remind us that a miracle is only a *wonderful* exhibition. In making revelations to mankind, it was often deemed

necessary to display some power or knowledge beyond the faculties of common mortals, in order to attract attention and command belief. This design is not only expressly avowed and practically illustrated, but is indicated in the very words originally applied to these displays. *Semeion*, the Greek word, means a *sign*. Dunamis is a "mighty work"—a dynamic exhibition, to use an adjective from physics. These are the only essential characters and designs of a miracle. "No man can do these miracles that thou doest, except God be with him."

All things remain or move as they do in obedience to forces which act with such regularity, that we infer the Creator has prescribed the manner in which they shall *invariably* act. This prescribed formula we call *law*, yet the very idea of an absolutely supreme legislative power, implies the faculty of reserving the unlimited prerogative, of his own will. While all his creatures are governed by uniform laws, "he doeth according to his will in the army of heaven and among the inhabitants of the earth." Even while the laws of nature are in full operation, his power can interpose, or other laws may operate, and produce results beyond the scope of those ordinary laws. While gravitation is in full force, a magnet may act with greater force in the opposite direction, and lift a weighty body without touching it. Some of the mighty works of our Savior were done without the operation of any laws of nature known to us; such as feeding thousands of people with a few loaves and fishes. But they do not appear to be done in violation of them, or to have suspended them any more than the magnet violates or suspends gravitation. The chemical knowledge acquired in the last hundred years, greatly facilitates a conception of the possible method by which the elements composing

bread or wine may have been gathered out of the air and combined. So the Spiritualist would say no law was violated or suspended. But that a notable miracle was performed, is manifest; and we cannot deny it, according to the proprieties of language. But the practicability, reality and credibility of the performances are aptly illustrated by the *white rose* which an apparition, in shining raiment, handed to Robert Dale Owen, and which still remains in his possession (if, indeed, it was not picked up by the spirit in the room), or by the flowers which were plainly shown to Mr. Livermore, which emitted perfume and could be handled, but yet slowly faded and gradually disappeared, while he and another were watching them. The spirit said they were flowers from the Spirit-land. Other substances, as hair and drapery, have been handled, and portions clipped off and left in mortal hands, but in a little while, these samples evaporated and vanished like the manna which the Israelites gathered in excess of an omer (Deb. Land, 493).

The handwriting on the wall which frightened Belshazzar, in the midst of his fatal feast, has been illustrated more closely still. The paper, pen, and pencil were sensibly taken, laid on the floor in the dark, and illuminated; the form of a human hand was seen in the act of writing; the scratching of the pen was heard, and the writing thus produced was read and preserved (Debatable Land, 381, etc.).

Samson's achievements were literally mighty works. The spirit of the Lord came mightily upon him, and gave him supernatural strength. He was not a man of such purity and righteousness, as to render him a worthy receptacle of the Holy Spirit, but the special gift he enjoyed, was physical power hightened by spiritual influence.

Something similar is sometimes observed in the irresistible muscular force exerted by madmen of ordinary stature. *Furor supplet vim.* Moving or shaking ponderous bodies, is one of the most common exhibitions of Modern Spiritualism.

The most startling fact yet developed is, that the spirit reads the heart, and recognizes the very thoughts and feelings as they arise in the inner man. Jesus perceived, in his spirit, what people were cogitating in their minds. He knew what was in man. He is the only son of man who ever exhibited that highly spiritual faculty. But the exercise of a similar faculty by these spiritual beings, shows that the power exists by law, and it is not merely exceptional or anomalous. It seems, then, that the demands of Nebuchadnezzar, that the Chaldean magicians should both make known to him his dream and give him its interpretation, was not so extravagant, according to the laws of spiritual revelation, as the astrologers and sorcerers alleged; though they rightly declared it was a rare thing, and there is none other that can shew it before the king, except the gods, *whose dwelling is not with flesh.* The regular habit is to give or send the letter to be answered to the medium, folded up a number of times, and carefully sealed with paste, a part of the same strip of paper being left blank, and not folded up or sealed. The answer is written on this blank part of the roll, and the party seems to be satisfied that the folded part has never been opened. Besides, the thought or wish is often appropriately answered, without having been in any manner expressed. "Behold this child is set for a sign which shall be spoken against, that the thoughts of many hearts may be revealed" (Luke 2: 34, 35). "For the word of God is a discerner of the thoughts and intents of the heart" (Heb. 4: 12). It will certainly tend to

give us a more intelligent and substantial faith to find that facts are now occurring which are so analogous to some of the most difficult words to comprehend in the Bible.

Another principle developed in these spiritual manifestations, is progression. Simple knocks were the first indication that spirits desired to open communication with the inhabiters of the earth. When attention had thus been compelled, a rap indicated when the right name, letter, or idea was reached. Sentences were slowly spelled out. But the conventional signals soon became well understood. Then writings began to be employed, the pencil being held by a human hand. Then writings were produced by invisible hands. After a while, people "saw the part of the hand that wrote." Faces and figures now appear and are recognized. Conversation is held in audible language. Many degrees and varieties have existed in the modes of intercourse, and the greater facility and perfection have been attained only through a course of development that might recommend itself to Darwin, Buckle, Herbert Spencer, and Baring Gould, who apply the theory of evolution to develop man, civilization, the universe, and even religious belief. It is very much like the progress of the art of telegraphy, after the means of transmitting signals were once secured. The peculiar handwriting is now transmitted by the wires. Other conditions of spiritual intercourse remind us of electrical phenomena. A disturbed or stormy state of the atmosphere is unfavorable to visitations from the unseen world. A kind of galvanic circuit or voltaic pile, seems to have been necessary at first to evoke the ethereal agent—a circle of human hands and members, where two or three are gathered together, quiet, attention, and some patience are requisite to inaugurate

experiments. So dry air, isolation, and some kind of action are necessary to evoke electric force. Men had to learn to choose among electrics and conductors only by experience.

But it is very remarkable that many of the conditions favorable to apparitions, prove now to correspond with those transmitted through immemorial series of ghost stories, as the *laws* regulating the movements of spirits. They make mysterious sounds. They prefer to come in the stillness of night. They evolve a mysterious light of their own. The stroke of sword, bullet or hand, passes through them harmless. A rude noise or disturbance drives them away. And when their time of departure comes, even while you look, they vanish into thin air. They come with inconceivable speed, "being caused to fly swiftly." They are often prompted to come by some anxiety that existed in the mind before dissolution. Some human organisms are far more favorable for invoking and imparting their presence and communications, than others. Some persons see and talk with them with considerable frequency and facility—spirits become "familiar" with such persons. "Seer," then, is now, as it was of old, a word of real import. The character of the medium influences the communications in some degree; but almost any kind of person may be the instrument of spiritual control, as Balaam, Saul, Jonah, and others were possessed of the spirit of prophecy, though not strictly pious or holy men. The medium is unconscious and passive while the spirit controls his hand to write, as the prophets of old uttered involuntarily the words with which they were *inspired*. Read the rapt, ecstatic, and poetic utterances of Balaam again.

But the great conservative doctrine of the spiritual teachers whom we are now following is, that

these mysterious utterances are fallible. Somehow we are all ready to concede that any thing coming from such a source, must be of absolute authenticity; as when a friend goes to a distant land of which wonderful things have been told, we receive his report as conclusive, so when a spirit from the Spirit-land tells us any thing about that world, we are ready to believe it explicitly. But one contradicts another, so there must be error. So the Bible tells of lying spirits and false prophets, and even warns us against believing a prophet whose signs come to pass, if his teachings would seduce us from the worship and the law of God. These false spirits have power to work miracles, so as to deceive the chosen ones, if it were possible.

The spirits are faintly sketching out a series or gradation of spheres, bearing some analogy to that indicated by the mention of the third heaven and paradise in the Scriptures. They expressly claim to be employed as ministering spirits.

The appearance in shining raiment, which so vividly recalled to Robert Dale Owen the description of the transfiguration, is an instance of conformity of these modern epiphanies to ancient and sacred models, which excites admiration, awe, and almost reverence. What a glorious glimpse of uniformity of order, *law*, prevailing even in these ethereal domains!

The expounders of this new doctrine, admit that men are not ripe for it yet, and they cite the language of our Savior (John 16: 12). "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he shall come, the spirit of the truth will guide you into all the truth: and he will shew you things to come. He shall glorify me" (So 14: 16, 26). They say men must be grounded in certain principles of knowledge

and faith, before they can make good use of spiritual gifts. The present generation is not ready for these *facts*. Strange as it appeared to Gibbon, that eminent writers on science and history, in the first century, failed to notice or mention the darkness that occurred at the time of the crucifixion of Christ, the fact of his resurrection, and the many other prodigies that were connected with the rise of Christianity—it is still stranger that the great authors of this day, of every department of literature, science and speculation, nearly all ignore the existence of such phenomena, or grasp them daintily, if at all, with long tongs with nonconducting handles. These manifestations do not come within the domain of any of their departments of knowledge, yet they concern them all—physics, optics, electricity, meteorology, *pneumatics*, physiology, mental philosophy, theology, religion.

Ridicule is a terrible successor to the old Dragon persecution. Will a man who wishes to be considered sane, gravely say that he has clipped off a piece of the robe of a spiritual visitor, and, when required to show it, tell you that it melted away? Will he constantly affirm that he has seen and talked with his friends who departed this life years ago, and that they promise him more abundant revelations---that the time is coming when men will be taught no more in parables, but will be told plainly of the truth of life and immortality? A few have been bold enough to speak out, and the derisive answer has come as usual, but the smile grows fainter. Ridicule cannot lift a ponderous body, nor can levity bring it down when raised by invisible power. Here we have men affirming the power of an endless life, and reading messages from those who are numbered among the dead, proclaiming immortality, and witnessing

that a ledge of rock is shaken without hand. Men smile because the tales that are told are strange and marvelous beyond example. "Thou shalt see greater things than these. Verily, verily, I say unto you, hereafter ye shall see Heaven open and the angels of God ascending and descending on the Son of man."

It was ridiculous to say the moon was made of green cheese, and twelve years ago, it would have been still more ridiculous or sublimely extravagant to pretend to say what the sun is made of, or what elements enter into the composition of Sirius or Canopus. But do enlightened men smile now when they are informed that there is sodium in one of the immense luminaries, and iron in another? Is *spectrum analysis* less marvelous than spectral apocalypse?

Another recent discovery or theory has a bearing on this subject. It has long been known that matter is indestructible, that conflagration or decay only changes the forms and elementary combinations, but does not annihilate one jot or tittle. So, now it is found that force, when once evolved or exerted, is not lost, but transferred from one object to another, and transmuted into a different form. Chemical action, heat and electricity will produce one another. The sun evaporates water from the sea, the atmosphere bears up the vapor on high, and when a cold current condenses the vapor into water again, the same amount of heat is liberated as was consumed in evaporation. The water falls to the earth, and flows down to the sea, turning mills in its course, and altogether expending a force equal to that which carried it up.

A thousand ages ago, the light of the sun fell on rank soil, stimulated luxuriant action of leaf and sap, and built up vast forests and masses of vegetable matter. Out of accumulated rafts of

vegetation, coal was formed. And now that coal is unearthed and, in burning, evolves an amount of heat and light which is the exact equivalent of the solar force employed in the formation of the original organic matter. No power has been lost. The same is true of the forces exerted, forming animal structures, in muscular, mental, and spiritual efforts. This doctrine of conservation and correlation of forces, with the indestructibility of matter, will go far toward demonstrating the resurrection of the body and life everlasting. And again invoking the truth that all agents are imponderable, impalpable, and, apparently, immaterial, of necessity, it follows that the spirit which energized all matter, which alone possesses original, spontaneous power, and is power itself, must *a fortiori* maintain its existence and faculties, and be able to reappear in form. "And this is the Father's will, that of all which he hath given me I should lose nothing, but should raise it up at the last day. I am that bread of life; if any man eat of this bread, he shall live forever. It is the spirit that quickeneth; the flesh profiteth nothing."

These analogies are presented to disarm that incredulity which stands on the presumption that such ideas of perpetuation and reappearance are without precedent or parallel.

There are men who profess to account for all these so-called spiritual manifestations on scientific principles. What science it is, whether mental or physical, whether biology, magnetism, dynamics, or *pneumatics*, we are not informed. Rev. W. P. Harrison proposes to tell why the struck clock one; and a religious paper of Nashville, says, "He accounted for all the phenomena which, by charlatans and simpletons, are attributed to spirits on physical, physiological, and psychical principles." A standing offer of one thousand dollars awaits Dr.

Harrison, whenever he will, empirically, reproduce one of these phenomena, or discover the means by which they are effected on physical principles. They are, doubtless, all capable of being explained on psychical principles. But psychical principles themselves must be first ascertained. Psyche herself is one of the coyest, most unapproachable maidens in this world or the other. Dr. William A. Hammond has also attempted to deny the genuineness of the phenomena, or to account for them on some known principles in his "Physics and Physiology of Spiritualism," published in 1870. He arrays a large amount of evidence to prove that spiritual manifestations are invariably the result either of trickery or mental hallucinations, arising from the condition of the brain or nerves. He asserts that "no medium has ever yet been lifted into the air by spirits; no one has ever read unknown writing through a closed envelop; no one has ever lifted tables or chairs but by material agencies, and no one has ever spoken through the power of a spirit other than his own." All these things have been done to phenomena of each class there are unimpeachable witnesses by some inscrutable agency, and not connected with any circle or advocate of Spiritualists. When the magicians of Egypt imitated the actions of Moses and Aaron, and in a number of experiments, produced a like result, they did not disprove the reality of the phenomena or exhibition of divine power. But as soon as their enchantments failed in one trial, "they said unto Pharoah, this is the finger of God."

Four years ago, the London Dialectical Society appointed a committee of thirty-four to investigate these alleged spiritual manifestations. The grand committee divided itself into six sub-committees, each of which conducted separate investigations

and made a separate report. Some proved nothing and disproved nothing; some ascertained one thing and some another. Prof. Huxley and a number of other distinguished men, expressed an incredulity that scorned investigation. Committee no longer had any doubt of the existence of a certain force which, under certain bodily or mental conditions of one or more persons present, can move heavy substances, and cause sounds to proceed from them, without contact with such substances; and this force is frequently directed by intelligence. Number two had communication with spirits announcing themselves to be such, each spirit displaying individual characteristics. Number three, found a not generally recognized force, directed by intelligence, complying with requests, and spelling out sentences. The report of the general committee, states that sounds and movements of heavy bodies take place without muscular action or mechanical contrivance, or the contact of any person. These sounds and movements often occur as requested by persons present. The communications are generally commonplace, but facts are sometimes correctly given, which are known to only one of the persons present. This report was made three years after the committee was appointed.

The negative results obtained by these investigations, neither prove nor disprove anything. The positive facts ascertained, are of equal value with those obtained in the progress of any inductive science. Disinterested and unintentional evidence to confirm every one of these facts, exists abundantly, though widely scattered in time and space.

See Appleton's Journal, vol. IV, page 585. Angelique Cottin was said to be so highly electrical, that her presence convulsed the loom at which she was weaving. Her influence increased till the

furniture moved wherever she went, and a man seated on a tub near where she stood, was lifted, on his seat, into the air. She shocked people without contact, and caused a needle to oscillate. These effects were diminished when she was placed on non-conductors.

M'lle Emmerich, of Strasbourg, became unnerved by fright and suffered a long illness. She became so electrical, that she imparted shocks to all who came near her. But here is a clear instance of that connection between mind and force which this investigation often brings to our notice. "Wishing to call the attention of her brother to herself, on one occasion, when he was in another part of the house, she sent him a severe shock by the mere force of her will." A man and wife, who were mediums, overtaxed their nervous energies and at last went mad. They were confined in different rooms of the same house. "Each was able to make impressions on the other, and each seemed conscious of the other's movements and feelings."

The Seeress of Prevorst affirms that she saw spirits at all times, sleeping or waking. She made impressions on persons at a distance, and read correctly the writing on folded sheets of paper laid upon her person. The same connection between the dynamics and the intellectual phenomena, were exemplified in her case. Gravel and ashes were there thrown about the house where she was, and a stool rose slowly to the ceiling, and then came down again.

In Salisbury, Conn., November, 1802, things were mysteriously thrown into a shop and a dwelling-house. The articles thrown into the shop were pieces of wood, charcoal and stone, but principally pieces of hard mortar, such as could not be found in the neighborhood. Nothing but stones were thrown into the dwelling-house. Nothing

could be seen coming till the glass broke, and whatever passed through fell directly down on the window sill, as if put through with a person's fingers, and many pieces were thrown through the same hole in the glass in succession. See the same Journal, vol. 6, page 626, for an account of stones, etc., falling in a tent, never visible till within six feet of the ground, coming straight down and leaving no hole in the tent-cloth. Once only a sort of melon fruit fell into a room, and the stem was afterward found. On page 333, is Lord Brougham's story of the appearance of the ghost of his friend G., in pursuance of a written agreement. He had not heard of G. for years, when he saw the vision on the nineteenth of December. Soon after returning to Edinburgh, Brougham received a letter from India, stating that G. had died on the nineteenth of December. Another plain case of an apparition, announcing the death of a sister at a distance, and marking the exact time of the death, as afterward verified, may be found in the same excellent Journal of October 26th, 1872. All these accounts are given with all the gravity and exactness of any historical narrative, or scientific report. They do not come through others at all connected with Spiritualistic movements, theories or excitements. They exhibit in the words of truth and soberness, all the essential features of the manifestations expressly claimed as spiritual, the connected "demonstration of the spirit and power," motive force, intelligence, sights, lights, sounds, and mental communication of persons separated by physical barriers and distance.

Without claiming it as an original thought, I can not recall any place where I have found distinctly stated, the position that all the forces known to us, capable of producing any motion or other effects on matter, are imponderable agents, as heat,

electricity, mind or spirit. Not a movement in the universe can be attributed to any *material* agent except as an instrument. The engine is lifeless iron—the steam is equally powerless, dead matter—*heat* is the *power*. So the bones, muscles, sinews are all mere instruments of the mind, as the pen is an instrument for the hand—the mind or spirit is the power that wills and moves these instruments. When it is shown outside of all Spiritual associations that thought, sensation and signals are imparted from one person to another at a distance, out of sight, out of hearing, out of reach, and without any material link of connection, the essential elements of all the exhibitions termed spiritual are established as solid facts, and yet as the result of no physical force, law or instrument. Those phenomena ascribed to electrical persons, are far beyond any effects produced by the highest charges of electricity in artificial batteries. Experimenters are sometimes knocked down by a shock from accidental contact with batteries of their own charging, but a man has never been lifted slowly into the air by the inductive force of such charges. Electricity does not throw one stone through a pane of glass, and then throw others through the hole thus made. It does not drop missiles in invisible form till near the ground; nor does it take up stones that have been thrown down a precipice one hundred and fifty feet high, into a raging torrent, and drop them again, still wet, into the apartment from which they had just been thrown.

That these phenomena are generally associated with a peculiar condition of body and mind, of the air and other surroundings, does not favor any materialistic view of the case. The facts do strongly indicate that there is a kind of ethereal medium, through which these gifted persons can

perceive the locality, condition and thoughts of others, and can send vibrations to them that are strongly felt; as the voice is conveyed to the ear from man to man, and as light and heat are supposed to be transmitted from one celestial orb to another. Still the same connection appears between spirit and power, intelligence and motion. The evolution of the principle of the correlation and conservation of force and its application to this mysterious agency, that seems to know and do so many things, may prove to be another immense stride in human advancement.

Already the means are secured by which the physical and temporal well-being of mankind may be promoted to the full measure of complete happiness for individuals and for societies, so far as material conditions can produce happiness. Food, raiment, and all other appliances that contribute to man's bodily comfort, can be abundantly supplied; these supplies can be conveyed and distributed to all countries; men can travel and send letters throughout the circuit of the earth, with speed and convenience; yea, they can, in one hour, exchange messages with one another from opposite sides of the globe, and all the inhabitants of the world may converse together about any great event on the very day of its occurrence, and all by the extension of works now rapidly going forward to universel application. Knowledge of material things is advancing with almost equal promise of attaining perfection.

No corresponding advance has heretofore been made in spiritual knowledge and proof of immortality. With all those material requisites, human happiness cannot be greatly increased without spiritual and mental self-knowledge, moral and religious principles, to guide us in the use and distribution of treasures and faculties which we

have in possession or in prospect; and without some release from that bondage in which we pass our lives by reason of the fear of death. Theologians eagerly avail themselves of wedge-shaped inscriptions, of the Moabite stone, or of relics dug up from the tomb of ancient Nineveh, as confirmations strengthening proof of Holy Writ, without incurring the blame of unbelief in the evidences previously existing. Why may not a professed Christian likewise appeal to those manifestations of intelligence and power as demonstrations of spiritual existence and immortality?

Religion alone is unquestionably capable of remedying those defects which would defeat human happiness, even when the earth is fully subdued and replenished. "Religion is a practical belief in God and immortality, and as the latter is now essential to the idea of Religion as a motive moral power, and as it includes belief in God, Religion is synonymous with a belief in immortality. Only that which can be proved to be true on sufficient evidence, can be positively known to be useful. The resurrection of Jesus Christ does present actual scientific evidence for immortality" (Rev. T. W. Fowle, *Contemporary Review*).

How can men be induced to receive favorably the abundant historical evidence of that wonderful event? By no means better than by knowing that persons lately deceased have also made some kind of appearance and communication to living men. Even when the signals were slight and obscure, it was well worth while to attend to them. Even yet, with all that spirits profess to write and speak and exhibit of themselves, their messages appear too insignificant for words coming from another world. The scientific man says the phenomena do not interest him. To me they appear the

most interesting events that have occurred since the days of St. John the divine.

Over two thousand years ago, it was noticed that a piece of amber, after friction, would draw to it light particles, as a magnet would attract small bits of metal. This was all. It was curious, mysterious. Often the amber was rubbed, and its power vivified for amusement, and then the whole chain of electrical phenomena—one link—was measured. It was a very small and unimportant operation. Scarcely any thing more was done for twenty centuries, but at last the phenomenon was worked on a larger scale, like effects were produced by other means, facts were accumulated, and some laws ascertained. And now, at last, the news of Europe is reported by this electric power, all over America, on the same day on which the events occur. So of the magnet. The astronomer, through his telescope, beholds enormous storms raging in the flaming atmosphere of the Sun, and, at the same hour, every magnetic needle on earth vibrates wildly in sympathy with the solar disturbance, and at night, the beautiful beacon in our northern sky is lit up, as a signal that there is war in the celestial elements. How little did men dream that the primitive loadstone sustained such high relations? It is possible that the phenomena beginning with simple taps of an undiscoverable visitor, may be traced through a widening connection, until they are found to proceed from powers and intelligences that pervade both earth and heaven.

One more thought. Not only are all known forces immaterial, but they are all destitute of automatic and autocratic properties, except mind or spirit. They have to be evolved, kindled and applied by some agent capable of an original act of will. A primordial mass of nebulous matter is

created, formed or furnished; the Almighty Creator condenses this mass by external pressure, or, as we understand it, by the laws of gravitation, cohesion and chemical union which he imposes upon matter. Condensation evolves *heat*, and this form of force, by successive transformations, exhibits every other imponderable agent. So combustion, the combination of elements, and friction, cause heat; but a thinking, willing agent must start the fire, or bring the materials together. A cunning hand must turn the throttle valve, or make and break the magnetic circuit at will. The hand must be actuated and directed by spirit and intellect. Electric forces alone seem capable, sometimes, of being incited *by mental action without material instrumentality or contact.*

So all active force is resolved into mind and spirit. God is a Spirit, and all powers and spirits emanate from him. It is the spirit that quickeneth. His word, wisdom, or logic emanation, is the power by which all things were made. Whether as mind or as power, the spirits which he has sent forth are indestructible, immortal. Why, then, should it be thought an unreasonable thing that they should manifest themselves to the eye, to the ear, to the touch, and to the understanding, after they cease to quicken these bodies of flesh?

The show of force, motion, light or sound, proceeding from no assignable physical source, might well have engaged the attention of scientific men. The constant affirmation that the living converse with the dead, might have merited the serious consideration of the ministers of Religion. But have any of the rulers or of the Pharisees believed? Some have come secretly, by night, for fear of excommunication. Gentiles, like Cornelius, and that other centurion of Capernaum, and that one who commanded the company detailed for the

crucifixion, and the Syrophenician woman, have accepted the signs without hesitation, exhibiting such credulity as is not found in the regular Israelites. A few men, prominent in the church, in literature, in science, and in the legal profession, have boldly avowed their belief. Robert Dale Owen, having carefully investigated the subject for fifteen or twenty years, frankly tenders a large collection of facts and evidences to the Protestant clergy, as the means of giving increased vitality to the doctrine of immortality, and of breaking down the barriers that have kept theology stationary for ages, while all other sciences have made portentous progress. Some of his views seem erroneous; they are certainly heterodox; "ours" being "orthodox." But these "intermundane communications" converted him from a skeptic to a believer in the most marvelous narratives of the New Testament, especially the one FACT on which the whole system of the Christian Religion depends—the resurrection of Jesus Christ. He would take away the prestige of infallibility, not only from the Pope, the Council and the Congregation, but also from all writings penned or translated by human agency. This would give a flexibility to the Scriptures that might preserve all their moral and spiritual teachings, notwithstanding the seeming inconsistency between other parts of these writings, and the facts ascertained by scientific authority.

The invariable preservation of law and order even in the most wonderful works, is another cardinal doctrine of the Debatable Land, as of The Clock Struck One. How the birth of Jesus—"and who shall declare his generation?"—may be thus compassed in conformity with law, was suggested to him in a spiritual communication, page 268, 269, and 447. This startling idea is not destitute

of some support from analogy in the parthenogenetic offspring alluded to by Prof. Hartshorne, at the scientific meeting, in 1872. But new fields open too rapidly for even a hasty survey. To finish this examination would be difficult; to complete it would be impossible; but it must be ended at present. HENRY G. HALL.

March 30, 1873.

WHAT WESLEY, DR. CLARKE AND RICHARD WATSON BELIEVED ON THIS SUBJECT.

The editor of the *Southern Quarterly Review* having returned the manuscript to the Author, he wrote the foregoing, and sent all to me to publish. Believing him to be as capable of writing on the other side as any one in the church, I have given the public the benefit of all he has written in regard to it.

He says, in the commencement of his "resume," "He has published a pamphlet called Clock Struck Two, in which he reviews some of his critics, and vindicates his consistency as a Methodist minister, in accepting the facts of spiritual manifestation. It is difficult to see wherein that society has committed itself to any position in regard to the question, but Mr. Watson shows

conclusively that John Wesley and Adam Clark were heretics equally with himself, if it be heresy to believe in the manifestation of spirits after their departure from the body." It is a matter of astonishment that Methodist preachers who quote, in the pulpit, these authors as the highest human authority, can be so much opposed to their views in regard to spiritual manifestations. What I claim is, that Rev. John Wesley, the founder of the Methodist Church, did fully believe that the spirits of persons who had lived here had returned and identified themselves to their friends on earth. If the reader has any doubt on this subject, he should read "The Wesley Family," by Dr. Adam Clark. He can not question the belief of those distinguished divines. Then let him read Mr. Wesley's Journal, and he will soon ascertain what was Mr. Wesley's belief by the numerous cases he gives upon the "best human testimony." I will make an extract from the London edition of his works, vol. IV, page 358. He says:

"I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not believe it. I owe them no such service. I take knowledge that these are at the bottom of the outcry which has been raised, and with such insolence spread throughout the nation, in direct opposition, not only to the Bible, but the suffrage of the wisest and the best of men, in all ages and nations. They well know (whether Christians know it or not), that the giving up these things is

in effect giving up the Bible. And they know, on the other hand, that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air—Deism, Atheism, Materialism—falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments, besides, which abundantly confute their vain imaginations. But we need not be hooted out of one; neither reason or religion requires this."

Mr. Wesley gives in his Journal, an interview he had with the Indians when he came over to Georgia, in July, 1736. He says they told him:

"We talk of them and to them at home and abroad, in peace and in war, before and after we fight, and, indeed, whenever and wherever we meet together."

Again, he says:

"Meeting with a Frenchman, of New Orleans, on the Mississippi, who lived several months among the Chickasaws, he gave us a full and particular account of many things which had been variously related. And hence he could not but remark what is the religion of nature, properly so-called, or that which flows from natural reason unassisted by revelation; and that even in those who have the knowledge of many truths, and who converse with their beloved ones day and night."

I copy from Wesley's Journal, page 364, what he states on the best human testimony:

"A little before Michaelmas day, 1763, my broth-

er, who was a good young man, went to sea. The day after Michaelmas day, about midnight, I saw him stand at my bedside surrounded with a glorious light and looking earnestly at me. That night the ship on which he sailed, split on a rock, and all the crew were drowned.

"On the 9th of April, 1767, about midnight, I was lying awake, and saw my brother John standing by my bedside, just at the time he died in Jamaica."

Mr. Wesley says, in a foot-note, "So a spirit finds no difficulty in traveling three or four thousand miles in a moment."

Page 369:

"On Friday, July 3d, I was sitting at dinner, when I thought I heard some one coming along the passage. I looked about, and saw my aunt, Margaret Scott, of New Castle, standing at my back. On Saturday, I had a letter informing me that she died that day."

I could give many pages from Mr. Wesley, showing his belief in these things, but it is unnecessary. I think I have given sufficient to show his belief to be in harmony with similar cases which have occurred in our midst, published in "Clock Struck One." The manifestations made in the Wesley family, in England, commencing in the year 1716, contains many features developed in modern times. These continued with some members of the family for over thirty years. I purchased the Memoirs of the Wesley Family, by Dr. Adam Clark, from the Methodist book establishment,

in London, in which there is a full account of these things given in detail, by a member of the family, and endorsed by Dr. Adam Clark, the most critical commentator that ever wrote. Hear what he says upon this subject:

1. "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness.

2 "I believe there is an invisible world, in which various orders of spirits not human, live and act.

3. "I believe that any of these spirits may, according to the order of God in the laws of their place of residence, have intercourse with this world, and become visible to mortals."

See his commentary on 1 Samuel, XVIII chapter.

This is Modern Spiritualism, so far as the phenomena are concerned. It embraces the highest phase of it. To see our friends and converse with them face to face, is now the privilege of thousands.

I have received quite a number of letters from ministers in the M. E. Church South, who have read "Clock Struck One," who state emphatically that they have found no heresy in the book, and express their astonishment that the church or conference should have been opposed to its circulation. "Doctors, however, will differ," and I believe in the full liberty to express our opinions, however diverse they may be from others, without, however, its affecting our personal relations.

A distinguished Methodist minister writes to me from the other side: "The standpoint you

occupy is strictly *Scriptural* and *Methodistical*, I care not who denies it; yet there are many who are not. These are the ones I am endeavoring to impress differently, that what may be presented to the world may result in the edification and redemption of mankind. I want you to adhere to Wesley, Clark and other divines, who have long since opened the channel, but which has been clogged by impediments floating in the way. They only enclosed a field to be cultivated by their successors. This mighty vacuum is being filled up by just such men as you, my dear Christian brother. There is much harmony in the effect produced by what you have circulated to those who are anxious, bold, and never swerving from the truth, and they are only established in the faith by their reasoning and information derived from your pen. We are gladly watching the light as it has burst upon us, and we know a bright day will succeed. We are very buoyant with this impression or knowledge. We have more occult senses of perception than you are aware, and we want you to do what is your duty. I have been engaged in the good work of ministering to others, and impressing not only you, but others. You are not aware, sir, of the reformation that is going on in the land. You are not the only one who is trying to spread light to a poor, darkened and benighted multitude."

I asked him if he would write something to be published on the subject. His answer was, "I don't think I could control the medium sufficient-

ly to write what I would want appear to the world as coming from me. I will dictate for you anytime. I will try to impress you what to write, but in a quiet way. I can and will do this. I have done it more than once.

"I am a co-laborer in the heavenly vineyard, and am watching with undiminished interest upon the poor, weak mortals of earth, and am vastly astonished that the conduct of so many, who are undoubtedly believers in the great theme which is stirring the world to such a commotion, seems the reverse of their candid opinion. Why should any one attempt to deny the truth, and make an effort to subdue or conquer what will eventually spread and widen till it covers the whole world with its great, happy and powerful influence? Why does not every one see the beauty in it, as we do? But no one is aware of the beauty of any object, or the heat, while in a latent state, but just let the eyes be opened, then how readily do they exclaim, 'O, the beauty which has so long been undeveloped, and how glorious to our sensitive nerves, is the ignition of the latent heat. How I enjoy the effects of both.'

"It is thus with earth's erring ones. Their eyes are closed, their hands idle, their minds dormant. Did they know, Bro. Watson, how much happiness they would insure by a different course, they certainly would not be so profligate. The light is dawning, the rays are radiating from the source, and ere long the whole world will be under the

powerful influence of this light, as a room is from the burning tapers.

"I am so happy—yes, so happy. O, blessed thought! I see the world, how its tottering heads are being crowned with laurels, and their once wayward feet have been turned in the paths seeking wisdom, steering them in the direction to find truth and blessed immortality. They stop to wonder—how much I have lost, how much I have gained.

"If I could but impress many of my earth friends, I would be so much happier. We rejoice to see a wandering one of God's children coming home to him the second time—I mean seeking and finding this spiritual light, which has a tendency to increase the love for the Savior—the great fountain of all joy, peace and love; the original of all that emanates from him which is spiritual and holy. They that earnestly inquire after truth for truth's sake, shall receive a recompense of reward, but the idle curiosity with which many approach the subject of spirit communion, shall not be gratified.

"I am much gratified to talk with you, Bro. Watson, but I am so anxious to talk and have so much to say, that I can't find a place to begin, nor one to stop. You have my sincere and earnest applause for what you have written, and a deep solicitude for what you contemplate writing; but, my dear brother, be careful what you say, what you write, what you do, and although you can't control thoughts arising, still you can refuse to

entertain any but good thoughts, and do not, I beg of you, associate with any one who does not view this subject in the respectful and religious manner it deserves. We never intrude ourselves upon any one who doubts the sincerity of our mission, but wait, watch, and accept every thing that may chance to fall in our way, or for the great cause.

"Your minister, Bro. Surratt, is an independent and deep thinker, and is somewhat inclined to make searching inquiries, but his mind is such a one that should be curbed in this matter, or else it may become intensely interested and wonderfully fascinated, for it is a subject for research and profound investigation, and he is so capable of grasping it, he had better wait till a more 'convenient' season. This is what I believe, but don't think me too presumptuous or dictatorial. Will he excuse me?

"We can impress you any time what to write when you begin, but we can not give you matter for your work, only through you, Bro. Watson."

Let us notice what Richard Watson, the most intellectual man the Methodist Church ever had, says upon this subject. In his commentary on Samuel, he says: "The real Samuel appeared, and the message uttered is so much in character and so manifestly breathes the spirit of the divine commission, that containing, as it does, an explicit prediction which was exactly accomplished, we must conclude (let loose and skeptical commentators conjecture what they please) that there was

no deception here. The account not only shows that the Jews believed in the doctrine of apparitions, but that, in fact, such an appearance on this occasion did actually occur, which answers all the objections which were ever raised, or can be raised, from the philosophy of the case, against the possibility of the appearance of departed spirits." See his conversations, page 101.

I think I have now copied enough from these three founders of the Methodist Church, to show that so far as the phenomena are concerned, that I am in harmony with these eminent divines, which is all I ever claimed.

I copy from the *Methodist Magazine*, published in Baltimore, in 1856. It first appeared in the *Methodist Magazine* in my boyhood.

AN ACCOUNT GIVEN BY THIS DISTINGUISHED DIVINE.

Mr. Watson further informed Mr. Summerfield that he was intimately acquainted with Mr. Mills, and knew him to be a man of the greatest moral worth, and by no means credulous.

Mr. Mills had traveled a circuit in England, in which lived a man by the name of James, with whom, his wife and children, he had been intimately acquainted, and at whose house he lodged, in passing around the circuit. He left the circuit, after having traveled it one year, to attend the Conference, and was again returned to it a second time. But in the interim an epidemic disease had prevailed in the place where James resided, and both himself and his wife were carried off by it

suddenly, and within a short time of each other. Mr. Mills, however, as usual, went to his old lodging, which was then occupied by the children, but felt gloomy and distressed at finding the abode no longer enlivened by the presence of its former pious heads, who had been his intimate friends, and in this state of mind retired to rest, in the same room in which, on former occasions, he had been in the habit of sleeping.

Soon after lying down, however, Mr. Mills, with considerable astonishment, heard, as he supposed, some persons whispering in an adjoining room, into which he immediately repaired, to ascertain who they were, but found no one. He again lay down, and concluded that he must have been mistaken, but the circumstance brought to his recollection a rumor which he had heard, at a place not very distant, and to which he had paid but little attention, that James and his wife had been seen several times since their death. While thinking on this rumor, he again heard the whispering renewed; this increased his surprise, and a second time he arose and searched the room, but with the same result. He arose the third time, from the same cause, but after a strict search, could find no one. After this he resolved to disregard it, and fell into a sleep and heard nothing more. The next morning he left the house without mentioning the circumstance to the children, to attend an appointment, about three miles distant, and as usual dined at the house of a pious old lady in the neighborhood of the place. This

woman, though poor and aged, had always insisted on the preachers' staying with her; and through respect for her age and excellent character, they indulged her wishes. She had provided for Mr. Mills a frugal repast, but declined eating with him, stating that she preferred waiting on him.

The old lady was generally known by the familiar name of Nanny, and by this name she was called by the preachers. While Mr. Mills was eating his morsel. Nanny, who was seated some distance from him, said, "Mr. Mills, I have a request to make of you." "Well, Nanny," he replied, what is it? "Why," said she, "that you preach my funeral sermon on the next Sabbath." The request astonished Mr. Mills, who, looking at her with surprise, said, "Nanny, what is the matter with you, have you lost your senses?" "Oh no, sir," she replied, "I know perfectly well what I am talking about, for I shall die on Friday, at three o'clock in the afternoon, and though you will be some miles from this place, I want you to comply with my request, and if you have ever known any thing good of me, that may be serviceable to others, you can tell it."

"But," said Mr. M., "before I promise to comply with your request, I shall be much gratified if you would inform me how you know that you will die on Friday, this being on Tuesday." "Then, sir, I will inform you. You know that reports have been in circulation, that James and his wife have been seen in different places, by various

persons, since their death." "True," said Mr. M., "but I regard it as mere rumor." "But, sir," she replied, "I saw them this morning!" "You saw them?" "Indeed I did, sir. Early this morning, while sweeping my entry, I looked up toward the road, and I saw two persons, a man and a woman, coming toward the house, who appeared to me to resemble James and his wife. I ceased to sweep, and looked steadily at them, until they came near to me, when I found it really was them." Said Mills: "Why, Nanny, were you not afraid?" "Me afraid! Mr. Mills," she replied, "what had I to fear? Indeed, I was not afraid, for I knew James and his wife in this world, and I am sure they were good people, and I was quite certain they had not become bad since they left it. Well, sir, as I was saying, they came up to me, and I said, 'James, is that you?' And he said, 'Yes, Nanny, it is me, you are not deceived, and this is my wife.' And I said: 'James, are you happy?' And he replied: 'I am, and so is my wife, and our happiness far exceeds any thing we ever conceived of in this world.' 'But,' said I, 'James, if you are so happy, why have you returned?' To which he replied: 'Strange as it may appear to you, there is still a mysterious tie existing between us and our friends in this world, which will not be dissolved until the resurrection, and also, Nanny, you know that I and my wife died suddenly, in consequence of which it has been supposed that I left no will, and in order to prevent some uneasiness which is likely to exist

among the children, respecting my property, we have been permitted to return to the world and inform some person that I did make a will, and where it may be found. We went,' he continued, 'last night to our former mansion, to inform Mr. Mills respecting the will, but found he was somewhat frightened, and, therefore, concluded not to tell him, but to see you this morning, and request you to inform him, as he will dine with you today, for we passed him on the road, and we knew, Nanny, that you would not be frightened.' 'No, indeed, James, I am not alarmed,' I replied, 'for I am vast glad to see you, especially since you are happy.' 'The will,' he said, 'is in a private drawer, in the desk, which opens by a secret spring (here giving a full description of it), which the children do not know of, and the executors live in the neighborhood. Request Mr. Mills,' he said, 'to return to the house after dinner, and he will find the will, and can see the executors, and can have things satisfactorily settled in the family. And,' said he, 'Nanny, we are permitted to inform you that on Friday next, at three o'clock in the afternoon, you will die and be with us!' 'Oh! James,' I replied, 'I am vast glad to hear it. I wish it was Friday now.' 'Well,' said he, '*be ready* for the *messenger* will certainly call for you at that hour.' I replied: 'Don't fear, James, by the grace of God, I will be ready,' and he left me."

Mr. Mills heard the account with no small degree of astonishment, and concluded to return

to the house whence he came in the morning. Without the least difficulty, he found the drawer and will. He also saw the executors, and was pleased to find that the will gave full satisfaction to all concerned. On the following Friday, at three o'clock, pious Nanny died, and Mr. Mills informed Mr. Watson, that he preached her funeral sermon on the succeeding Sabbath.

I copy the concluding paragragh of a review of one of the reviewers by one of our city editors:

If a member of the Methodist Church, gives an honest expression of his outer life to the world, why should he be required to make every thing come within the Procrustean limits marked out by others? And if he honestly gives his fellow-man a history of his inner life, of his spiritual aspirations and experience, shall he be cast out because he has obeyed the "still small voice" which is purer and mightier than creed or catechism? To the mind and conscience of Mr. Watson, the fathers of the Methodist Church, believed as he believes. But suppose they did not? Shall a man be false to his own convictions? Shall he quench the spirit? Shall he say: "I will never go beyond the phylactery which is on my arm?" If St. Paul could enter into the third heavens while he was still in the flesh, why can not others do so, in 1872? The spiritual laws are as fixed as those which are material. If Elijah and Moses returned to Palestine in the days of our Savior Jesus Christ, why can not they come to America in 1872? The preachers are constantly

telling mankind that they are growing not in grace but in sin; not in faith but in unbelief; and yet, when the world, as it now does, asks for a single little fact about the life which is or is not to be, the preachers, instead of conceding the right to ask, stop all inquiry by crying infidelity. This will not reform the world. Rev. Samuel Watson understands the religious situation better than his opponents. The world is beseeching the church for spiritual food, but it insists on distributing the old husks of creeds and catechism and precedents, calling them spiritual manna from heaven. The world refuses to believe in the mere preacher or priest. Give us more faith in God and in man.

PREFACE TO PART II.

DEFINITION OF THE SUBJECT—UNIVERSAL LAW.

Having written all that I ever desire to say, in regard to "The Old Clock," and the old "Israelitish Statutes," I am done with them. Progression being the universal law of material, as well as spiritual subjects, they, having accomplished their mission, must give place to other and more important phases of the subject.

I wish now to show the harmony between *Christianity, Science* and *Spiritualism.* By Christianity, I do not mean all that we hear from the pulpit as such. Far from it. Nor do I mean all that is embraced in the creeds and catechisms of the churches, for these do not harmonize among themselves; nor do I recognize the interpretation of the Bible as given by them, as of infallible authority.

True science is of God, and must, of necessity, be in harmony with His works and ways, as developed in what we call Nature, and the laws

by which the material universe is governed. These laws are as immutable and unchangeable as the character of God himself. They act uniformly in every age and nation in this world, and I believe the same principles exist and are in operation throughout the immensity of the countless millions of worlds which roll in glorious grandeur in unlimited space. The ignorance of these laws on our earth has, in every age and nation, been productive of the wildest vagaries in regard to the supernatural. It has been the custom of mankind, when they could not analyze or comprehend the operation of these laws, to attribute them to miraculous interposition or something supernatural. This has given rise to countless errors which may take much more time yet to correct. Light is being shed forth---the day is dawning upon the world, when the things which have been regarded with such superstitious reverence, will be demonstrated to be nothing more than the operation of laws which have been in existence from the beginning, and which science will show to be in perfect harmony with one universal whole.

These laws not only prevail in the material, but extend throughout the spiritual universe. Man becomes a subject of these laws from his conception, through his earth-life, and when he passes from this, his material, infantile plane, and enters upon his real state of being in the spiritual world, he is still a subject of the same universal law adapted to his new place or plane of existence. These laws not only follow him, or are omnipres-

ent, but fix his state and "place" in perfect harmony with the principles of love and mercy. If he has violated the physical laws of his being here, sooner or later he receives his reward in the present state; so, if he has violated the moral and spiritual law, as his moral and spiritual natures are carried with him, he must, of necessity, reap the fruit of his doings. The seed he has sown here will produce fruit of the same nature "over there," without any special interposition of any other being than himself, and the laws he has violated or which he has obeyed. There is a philosophy in this view of this intensely interesting subject, which I believe will be demonstrated by Christianity, when it is properly understood. Science and Spiritualism, when they are also properly comprehended, will confirm the universality of law in the domain of the spiritual spheres.

By Spiritualism, I do not mean the vagaries and incongruities which emanate from disordered minds and morals in both worlds; but a rational, intelligent system of communications between persons in both worlds, whose intellectual and moral status are capable of appreciating and improving, the laws and principles to which I have briefly referred.

CHAPTER I.

UNIVERSAL COMMUNICATION—SWEDENBORG—WESLEY—IMPORTANT DISCOVERIES—MAGNETISM—SUPERSTITION—FANATICISM.

In all ages and among all nations of whose history we have any written account, there are facts recorded demonstrating that there have always been communications between the natural and the spiritual world. It is true that many of them are but a shadowy outline of the existence of a future world, yet in accurate detail and fidelity to the facts, show the universality of this great truth. The ladder that Jacob, in vision, saw, whose foot was on the earth, while the top reached to heaven, was a type of the universality of these communications. The ascending of the angels, before the descending, shows that their origin was on earth, and their destination heaven. On the walls of man's dwelling places, ever have been seen the writing inscribed by "a part of a man's hand," as when Belshazzar's doom was written at his impious feast. These mystic writings have been discovered wherever man has penetrated the mysteries of the past ages. This "supernaturalism" is a powerful, invisible existence, which

encloses all human life, and shapes, to some extent, the destiny of the human family. To trace these manifestations and their influence upon man, is the object of our present undertaking. There has been a gradual unfolding of these mysterious phenomena, until "the invisible appears in sight," and the forms of loved, departed ones are seen with mortal eyes, and we hold sweet converse with them, face to face, as we did before they laid aside their mortal body. God's laws are uniform. He was thousands of years preparing the world for Christianity. It is not our purpose to notice the instrumentalities He has used to prepare the world for the reception of this most glorious truth to any extent. Some of those through whose instrumentality this preparation has been effected, deserve a passing notice.

Foremost among these, are Swedenborg and John Wesley. The former was at least a century in advance of his age, while the latter was the founder of the most important religious movement of modern times. To what extent the spiritual manifestations in the Wesley family affected his mind and the moulding of that remarkable character which he possessed, can not now with certainty be determined. That he was a firm believer in spiritual communion, no one who has ever read his journal, can for a moment question.

The organization known as Shakers, ever since their foundation, over seventy years since, have had spiritual manifestations through visions, trance, clairvoyance, and clairaudience. The

particular visitation to which I wish to call special attention, at present, is that, in 1830, a multitude of spiritual beings with the most solemn and forcible tokens of their presence, in a variety of phenomenal ways, indicated the approach of a great spiritual crisis, in which they designed, for a season to withdraw the special gifts enjoyed by the Shakers, and pour them out in mighty floods upon the "world's people."

The commencement of the promised new era, was to be inaugurated by an extraordinary discovery of material as well as spiritual wealth. Mines of treasures were to be discovered in the earth, and floods of spiritual light were to descend from the heavens, and both these vast outpourings were, it was predicted, to occur in the year 1848, and to continue until about 1870, when fresh sensuous and supersensuous demonstrations were to proclaim the inauguration of another era. The record of this spiritual visitation, together with the details of the communication was shown to Mrs. Emma Hardinge, from whose work this account is copied, duly attested by numerous witnesses, and bearing date about 1829 or 1830. The document stated further that the Shakers, fearing that their beloved guardian angels purposed to withdraw from them altogether, wept in such abundance, that their tears fell on the ground like rain and bedewed the second floor on which the angel's presence shone. The authenticity, together with the date of this prophecy, has been confirmed by numerous communications from

other Shaker communities, and in further corroboration of its truth, we call attention to the fact, that the discovery of gold in California, and the breaking out of Spiritualism through the "Rochester Knocking," both occurred in 1847–8. As it may be of some interest to the reader, we will transcribe, from authentic documents, some account of what has been known as Modern Spiritualism.

The first well authenticated history that we have of the sounds so unaccountable to those who have heard them, was in a house occupied by Mr. Michael Weekman, in a little village known by the name of Hydesville, Wayne County, New York. He resided in the house for about eighteen months, and left sometime in the year 1847. Rapping at his door was often heard, when no one visible was near it. Other manifestations occurred, but no communication of intelligence was opened. It seems to have been reserved for the family of Mr. John D. Fox to be the instruments of communicating to the world this most singular manner of conversing. Mr. and Mrs. Fox were most exemplary members of the Methodist Episcopal Church, and sustained a character unimpeachable for truth and veracity. At the time these occurrences first took place in the family, there were living with the parents, three daughters, the youngest about twelve years of age.

There are probably few families in which such an occurrence could have taken place, where it would have created a greater degree of surprise

and fear, than in this one. They were entirely unacquainted with the history of any similar occurrence in the world, and, brought up in the common routine of religious belief, they were entirely unprepared for such development of the power of spirits to make themselves known by such means as were used for that purpose. They heard knockings very frequently before the period when they first called in their neighbors. Mrs. Fox was at first disposed to attribute these sounds to a neighboring shoemaker, but the cause was soon plainly located in the house, jarring the furniture and moving the bed on which the children slept. Sometimes the sounds resembled footsteps, and the children complained of being touched by some invisible hand.

The family had moved into the house in December, 1847, and in February following, the noises had become so distinct and continuous, that their rest was broken night after night, so that they were worn out by their efforts to discover the cause. At length, the youngest child, Kate, who, in her childlike innocence, had become familiar with this invisible knocker, until she was more amused than alarmed at its presence, merely snapped her fingers and cried out: "Here, Mr. Splitfoot, do as I do." The effect was instantaneous, the invisible rapper responded by imitating the number of her movements. She then made a given number of motions with her finger and thumb in the air, but without noise, and her astonishment and childish delight was redoubled that it could

see, as well as hear, for a corresponding number of knocks were immediately given to her noiseless motions. "Only look, mother," she cried, "look, it can see, as well as hear." What an announcement were these few simple words. *Can see as well as hear* should have been a text which all the doctors, professors, skeptics and scoffers, who have subsequently tried to crush out the sublime truth of spiritual intercourse with earth, should have studied and learned, ere they entered on their rash crusade. Happily for the momentous work which the spiritual telegraphers had undertaken to initiate in this humble dwelling, the first manifestation did not appeal to the high and learned of earth, but to the plain, common sense of an honest farmer's wife, and suggested that whatever could see and hear, and truthfully respond to intelligent inquiries, must have in it something in common with humanity. And thus prompted, she continued her investigations. Addressing the viewless rapper, Mrs. Fox then said: "Count ten." The raps obeyed. "How old is my daughter, Margaret?" "Then, Kate?" Both answers were distinctly rapped out. The next response was wrong, however. Querying, "How many children have I?" The raps responded seven. Mrs. Fox only had six living, but became surprised, and interested to wish that the invisible rapper should be correct, she repeated the question, and was again answered by seven knocks. Suddenly, she cried: "How many have I living?" Six raps responded. "How many dead?" A

single knock, both answers being correct. To the next question: "Are you a man that knocks?" there was no response. "Are you a spirit?" elicited firm and distinct responsive knocks. To the question, whether it would knock, if she called in her neighbors? an answer was given; whereupon, she sent her husband for a Mrs. Redfield, who, after questioning the knocker in the same manner, and receiving numerous and always correct responses, in great agitation proceeded to summon others, by whom similar investigations were conducted with equal success, far into the night.

Thus commenced, in a humble cottage bedroom, in a remote and obscure hamlet, with the judge and jurors simple, unsophisticated rustics, the witness, an invisible, unknown being, a denizen of a world of whose very existence mankind has been, to a very great extent, ignorant. These communications were in conformity to laws mysterious and incomprehensible, in modes utterly beyond all human control, by any law of physics or metaphysics of which the world had knowledge. I am better prepared to appreciate the feelings of this family, from what occurred in my own. In 1854–5, before I had paid the least attention to what I had considered as the prince of humbugs, we had at my house, near Memphis, Tenn., manifestations of a similar character to those abovementioned. Knockings in our bedroom, mostly at night, but often in the day time, by some invisible agency, of which we knew nothing. Sometimes

they were as loud as if the door or wall were struck with a hammer, while at other times, the gentle rap at the door as for admittance. The door-bell would often be rung, when we could see that no mortal was there to pull the knob. The sound of footsteps walking up the stairsteps, when the house was securely locked, often occurred. These were heard by our visitors by night and day for many months. It was before what is known as Spiritualism had extended "down south." There was some intelligence obtained by the rapping. It would knock the age correctly (a rap for a year) of any one, when asked to do so, and other things, demonstrating a knowledge of events in connection with persons and things.

As the house was continually thronged with curious inquirers, and the time, comfort and peace of the family, were consumed in these harrassing disturbances, Mrs. Fox, with her two daughters, removed to Rochester. But neither change of house nor place, nor the separation of the family afforded them any relief from the disturbances that now evidently attached to themselves, rather than to places, as formerly. Although the Fox family had, for months, sedulously striven to banish that power that tormented them, praying with all the fervor of true Methodism to be released from it, and enduring fear, loss and anxiety in its continuance, the report of its persistent manifestation began to spread abroad, causing persecution to fall upon them from all quarters. The respectable parents were so severe-

ly censured, and so impertinently lectured by their minister, that they were obliged to sever their long-cherished, and, hitherto, unblemished relations with their church.

They solicited the advice of their friend, Isaac Post, a highly esteemed Quaker citizen of Rochester, and, at his suggestion, succeeded in communicating by raps with the invisible power, through the Alphabet. Sentences were spelled out by which were learned the astounding facts that, not Charles Rosna, the supposed murdered pedlar, but hosts of spirits, good and bad, high and low, could, under certain conditions not understood and impossible for mortals yet to comprehend, communicate with earth; that such communication was produced through the forces of spiritual and human magnetism in chemical affinity, and that the varieties of magnetism in different individuals, afforded "medium power" to some and denied it to others; that the magnetic relations necessary to produce phenomena, were very subtile, liable to disturbance, and singularly susceptible to the influence of mental emotions; that the spirits chiefly concerned in the inauguration of this telegraphy, were philosophical and scientific minds, many of whom had made the study of electricity and other imponderables a specialty in the earth-life, and, prominent among them, the name of Dr. Benjamin Franklin was frequently given. In addition to communications purporting thus to explain the object and something of the *modus operandi* of the communion, numerous spirit friends of the

family, and those who joined in their investigations, gladdened the hearts of their astonished relatives by direct and unlooked for tests of their presence. They came, spelling out their names, ages, and various tokens of identity, correctly, and proclaiming the joyful tidings that they "still lived," "still loved," and, with the tenderness of human affection and the wisdom of a higher sphere of existence, watched over and guided the beloved ones who had mourned them as dead, with all the gracious ministry of guardian angels. The spirits recommended the assembling of the friends of the family in harmonious meetings, which have since obtained the name of "spirit circles," and at these the imparting of animal magnetism to some of the parties present was suggested as a means of evoking the phenomena of clairvoyance.

At this time, when orderly communion has succeeded to doubtful experiment, it must not be supposed that any such harmonious results characterized the initiatory proceedings of the spiritual movement in Rochester. Within and without the dwellings of the mediums, all was fear, consternation, doubt and anxiety. Several persons possessed of clairvoyant and clairaudient powers had been developed as mediums by magnetism. But in the meantime, fanatical religionists of different sects, had forced themselves into the family gatherings, and the wildest scenes, rant, cant and absurdity often answered. Opinions of the most astounding nature, were hazarded concerning the

object of this movement. Some determining that it was the millennium, and looking for the speedy reign of a personal Messiah and the equally speedy destruction of the wicked. Boisterous sounds accompanied the fervent prayers of the ranters, and wild confusion, in which invisible actors played their weird part, added to the distraction of the already tortured mediums. They threw books and pamphlets about the house, and blocks of wood with sentences written on them for the encouragement and instruction of the family, who uniformly conducted themselves gently, piously and, in fact, admirably, in the midst of the trying scenes through which they were passing.

The clergy were not idle spectators of the tumultuous wave that was sweeping over the city; on the contrary, several of them called on Mrs. Fox, with offers to "exorcise the spirits," and when they found their attempts were futile, and that though the spirits would rap in chorus to the amens with which they concluded, they were otherwise unmoved by these reverend performances; they generally ended by proclaiming aloud that the family were "in league with the evil one," or the authors of a vile imposture. Honorable exceptions, however, were found to this cowardly and unchristian course, and amongst these was the Rev. A. H. Jervis, a Methodist minister, of Rochester, in whose family remarkable manifestations occurred, of the same character as in that of the Foxes, and of whose appreciation of the beauty and worth of the communications he received,

several of his published letters bear witness. Mr. Lyman Granger, Rev. Charles Hammond, Deacon Hale, and several other families of wealth and influence, both in Rochester and the surrounding country, also experienced similar phenomena in their households, while the news came from all quarters, extending as far as Cincinnati and St. Louis, west, and Maine, Massachusetts, Pennsylvania and New York, east, that the mysterious rappings and other phases of what is now called "medium power," was spreading from town to town and State to State, in fulfillment of an assurance made in the very first of the communications to the Misses Fox, namely, "that the manifestations were not to be confined to them, but would go all over the world."

CHAPTER II.

Important Questions—Personal Investigations—Certain Facts---Spiritual Gifts—Science—Materialism—-Physical Manifestations—Both Sides mean same thing in both Worlds—Just Reward—Powers Increased—Prayer.

The questions which I propose to discuss in this chapter are these: Are spiritual manifestations real, or are they imaginary? Are they good or evil, dangerous or harmless, beneficial or useless, frivolous or important?

These are questions in which every one should feel a deep interest. There never has, perhaps, been any thing except Christianity, in the world's history, that claims so much as these manifestations. They are either a most glorious reality, or the vilest humbug with which the world has ever been cursed. It becomes every candid mind, then, to examine them with all the honesty, sincerity and truthfulness of which we are capable. Every one knows that for the last twenty-five years, this subject has been brought before the public mind, either as a subject of ridicule or of serious exam-

ination. Near twenty years since, it forced itself, unbidden, into my family, much to my annoyance, as an unwelcome visiter. I knew nothing about it, beyond what I had learned from the published accounts of it in the north, and rumors making the impression upon my mind that it was "the most impious buffoonery ever palmed off on the credulity of a nation."

Some months after these manifestations at my house, I determined upon a course of investigation which not only satisfied me that my hasty and insulting opinion must be retracted, but I became fully convinced that the manifestations are among the most valuable and important indications of the principles of God's moral government, in His dealings with mankind. I am fully aware that whatever I may think or write on this subject, will be received by many as "idle tales," and have but little influence on them. This knowledge, however, shall not deter me from stating facts, drawing conclusions, and giving reasons for the views which I honestly entertain, after so many years of patient, honest investigation of the subject. In the course of nature, the sands of life, so far as this present state of being is concerned, with me will soon be gone. I would be recreant to duty and to truth, with my convictions, were I not to bear my testimony to the things of which I have been cognizant, for many years, upon this subject. Although not a medium myself, I have been, and am now, favored with very rare and peculiar facilities for a calm and impar-

tial investigation of this subject, first, at home, then with eleven other citizens of Memphis, for several months, in 1856, then, from St. Louis to Boston, New York and Louisiana.

The conclusion at which I have arrived many years since is, that to doubt the reality of these manifestations, would be as ridiculous as to doubt anything of which the senses are capable of demonstrating. The fact that the spirits of the departed do return and communicate with living persons, I deem so thoroughly established by a host of witnesses, in all ages, that I scarcely think it necessary to treat doubts on that subject with any great degree of respect. It is, however, an interesting and important inquiry, to ascertain what purpose is served by these spirit visitations. One great object is to demonstrate thereby the individual immortality of the soul; the certainty of a future state corresponding to our deserts and conduct in this life; God's *government* of the world through the instrumentality of good and evil spirits; His individualizing and incarnating Himself in the person of a Savior, through whom our prayers are to be addressed; and the infallible efficacy of prayer in calling down assistance from heaven to protect us from evil and guide us aright. In the twelfth chapter of the First Epistle to the Corinthians, St. Paul tells us expressly with what spiritual gifts God has endowed his Church and People, and Scripture is as applicable to this age as the one in which it was written. The general opinion is frequently asserted, that when

Christ established his worship, he withdrew from the world the displays of supernatural power; but there is no warrant in the Scripture for such belief. On the contrary, he expressly declares that those who believe on him shall not only do the works which he did, "but greater works than these, because I go to my Father." These gifts to which the apostle refers, were continued in the Christian Church until it became corrupt in the third century. If the maintainance of his divine religion requires spiritual intervention, there never was a time that needed it more than the present, when Pagan reasoning and scoffing Infidelity are secretly taking possession of many of our leading philosophers and scientific men, in our own country, while the most enlightened nations of Europe openly avow Materialism, and ridicule anything of a spiritual nature. There never has been an age that demanded demonstration before belief, so much as the present. Rationalism prevails to an increasing and alarming extent among the scientific minds of the world. These, by their works, are instilling into the minds of the people that which would drive every thing of a spiritual nature from their minds. Whatever they cannot explain, they denounce as imaginary. Their argument, that the testimony of the Bible to its own authority, is worthless evidence, and this objection can be conclusively met by decided demonstration of spiritual interposition. These acted out in their presence, furnish exactly the kind of testimony they require, and overwhelm the reasoning of the

unbeliever and baffle his stern logic with a triumphant success that no polemics ever yet achieved.

A very large class of pseudo-philosophers, who are guided by no evidence but that of their senses and "positive" experience, have formed respecting the nature of man and his relation to his Creator, a very simple and infidel theory, which may be briefly stated: That man is a compound being, formed of matter and spirit originally created by Deity; that death is the dissolution of this union, causing the material part to resolve into its original elements, and his immaterial essence to be absorbed; that, in fact, there is no separate, independent individual immortality of the soul, and that all statements or revelations to the contrary are delusions. Such can most effectually be reached through the evidence of their senses, and the physical manifestations of spirits are the only weapons with which they can overwhelm his materialistic convictions. Those who are resolved on investigating this subject, usually desire first to see such manifestations, though they are but the rudimental phase, and performed by a lower order of spirits, yet to most minds, at first, are the most convincing. They discover that this power is an intelligent something, and after patient investigation of the various phenomena, are convinced that there is that which defies all the laws of mind or matter, with which he is acquainted, to understand. The phenomena may be of the most trivial character, and yet their meaning may develop a most important principle. The facts may be

of the most insignificant nature, but true philosophy may convert them into a lever for accomplishing the grandest results. The apparent outer cause may be small, but the inner consequence may be transcendant. I have felt no interest in these physical manifestations for many years. Having seen almost every thing I desired in my first investigations, I have not cared to witness them since; yet they have their work to perform, especially among that class who will believe nothing that can not be demonstrated by their senses.

I frankly confess that Spiritualism has its ridiculous and objectionable side, but the same accusation may be brought against almost every mundane institution. The absurdity of many of the manifestations, is the necessary consequences of the absurd and unhallowed state of mind of those who attend or officiate at those seances. The great principle that like will seek its like, is true in the spiritual as well as in the natural world.

At a meeting attended by the writer at the Spiritual Institution, in London, in August last, quite a number of persons spoke. One of the ministers present, said: "We ought to be jealous of Spiritualism, and retain it as a high and holy thing, and try to protect it from coarseness and defilement. He thought by proper arrangements in the circle, the manifestations might improve and set aside the charge of trifling and unpleasantness which was sometimes urged against them."

Mr. Morse was controlled by his spirit-guide, and in the trance, among other things, said: "The frivolity to be met with in Spiritualism was sometimes due to the fact that spirits had to talk folly so as to reach the foolish. By improving themselves, men would be prepared for the reception of higher teachings."

My conviction is, that those who investigate Spiritualism with a fair and reverential disposition, will, in time, have no reason to be disappointed with the quality of the results which will reward their inquiry and labors. A system that can demonstrate the immortality of the soul, and which enables mankind to interpret some of the most curious psychological riddles of the past, has seen its sublime side. Our reason and judgment must be exercised, and thus discriminate in all things. Those persons who raise the objection that the spirit-messages are totally unworthy the source to which they are attributed, and who look for displays of supernatural wisdom from disembodied souls, expect a great deal too much, and subject themselves to the charge of being unreasonable. As the mind is endowed and cultivated here, so will it be in the Spirit-world. The mass of mankind have had but little moral or intellectual cultivation. The change which we call death, does not endow them with any faculties which they did not possess previously. Those who are ignorant, will be ignorant "still," till they learn more. The peculiar characteristics and idiosyncracies of each will be carried with them. Taking

this as the great fundamental principle, what must be the character of the mass of communications received from this source? The humble and noble qualities of the heart seem, in the future state to be far more highly valued, than the brilliant properties of the intellect, and to be consequently more decidedly characteristic of the good spiritual communications.

The state of the human soul, after the death of the body, is that of gradual progress from one celestial sphere to another and promotion according to merit. The facilities for increasing in knowledge and purity, are no doubt much greater than when the spirit was connected with the body, which was of the "earth" and "earthy," but even there persevering effort is necessary for the soul's development. Those who have done their duty in this life in consecrating their hearts to God, and their lives to the good of their fellowmen, are happy in proportion to their capacity to enjoy it. The vicious and the undutiful spirit is punished, by being kept in a lower sphere, because they are fitted for no other. This, in point of location (if such a term be admissible in regard to the future state), is nearest the earth, and the same law by which the good are enabled to communicate with them, enables them, also, to communicate with those who are in affinity with them here. The mental profligacy which we find in some communications, would be their characteristic exponent, and the careless ribaldry of those spiritual writers would furnish us

with the surest proof of their identity. These things taken into consideration, will account for much that is received of an objectional character, which must be in accordance with the source from whence it comes, there as well as here. When the body dies, the spirit which occupied it in life passes into a new existence, in which, as it was here, it is surrounded by conditions adapted to its structure as a being which by earthly senses is deemed immaterial, because impalpable to them, but which is really very refined matter. Into this new existence it passes precisely as it left the present life, taking with it the mental and moral characteristics it had on earth, so far as these are adapted to the altered conditions of that new existence. The intellect is enlarged only to the extent of the increased power of obtaining intelligence necessarily resulting from exemption from the laws of gravitation, and the conditions of time and space that limit the powers of the spirit while it is in the flesh. This seems to me to be reasonable and philosophical as well as scriptural, and in perfect accordance with the principles of the moral government of the Creator of universal existence. The intelligent investigator can not fail to observe that spirits frequently deliver doctrines and opinions which are palatable to those persons who preside at the circle, or influence the character of those composing it. It is fortunate that mediums are fallible mortals, and that spirits mingle error with truth. If they were immaculate, we might be disposed, as St. John

was, in the Isle of Patmos, to worship the angel or prophet who made the revelations. We should be quite sure of our facts, before we pledge ourselves to any theory. The experience gained by a legal training, in sifting evidence according to certain technical rules, is a valuable acquisition in its way, but it is far from being sufficient to guide us in analyzing philosophical evidence, and in helping us to solve the grand and mysterious problems of life, and God's government of mankind in this and a future state of his being.

I went into the investigation of the phenomena of Spiritualism with a sincere desire to know the truth. My first investigations, except what occurred in my own family, were with intelligent, moral friends, nearly all of whom were members of the different Protestant Churches. Our instructions were to always open our meetings with prayer, with which we strictly complied. A synopsis of our investigation, I have given in "Clock Struck One." I here give a simple statement of some of the facts, omitting some that will be given in the present work. We, after having given our time and energy with all the capacity which we possessed, carefully and candidly, for several months, with strict examination, arrived at a conviction of its verity. We had no partialities for its theory, but it forced conviction of its truth.

I would advise every circle, before they commence, to unite in fervent, sincere prayer for God's blessing upon them. I do not think we should ever engage in anything upon which we can not ask His

blessing. We are told by the apostle, to "try the spirits," and he has given us the criterion by which we are to judge them. If honest and sincere inquirers after truth, will ask of him who has promised to give liberally to all who call upon him, they would be kept from evil influences.

The elevating influence of prayer, controlling the thoughts and actions of men, is theoretically acknowledged by those who are governed by religious principle, but practically too feebly; and unfaithfully tried by the efficacy of prayer in regulating and benefiting our lives, by bringing us nearer to God. I know of no better mode of approaching the investigation of this important subject than to open their meetings with a reverent and dutiful frame of mind with cheerful singing and a simple, sincere and child-like supplication to the throne of heavenly grace for direction and assistance.

CHAPTER III.

Bible Testimony—Nothing Taken Back—Nations Possessed it—Universal Belief—Demand of the Age—Skepticism in Europe—Natural Means—Prophecy of Joel—Wesley's Testimony—No New Revelation.

As I desire to examine this subject fairly and candidly from a Biblical standpoint I take it as an established fact, that there is no antecedent incredulity in spiritual manifestations. This is a proposition which need not be argued with those who take the Bible as their rule of faith and practice. Such know that spirits' visits are of constant occurrence in the Old and New Testament. The world has existed, on the lowest computation, for about six thousand years, and we know from a divine source, that during four thousand years spiritual manifestations were constantly experienced. Will it be said that during the remaining two thousand years they have not been so experienced? Throughout nearly the whole of that period, the civilized, and, to some extent, savage nations, also, have held precisely opposite opinions. Vast numbers of persons have been put to death for holding intercourse with the unseen

world. They have admitted, under torture and in prospect of death, that they were in the habit of holding intercourse with the spirits of the departed.

But the assurance which we possess from the Bible, that Egyptians and Canaanites, Chaldeans and Philistines, were in possession of the power of communicating with the unseen world, I ask the question candidly, Is there any instance on record, that a faculty has been committed to man, which has afterward been withdrawn. The history of the race might be ransacked in vain for any such an existence. There is absolutely none to be found. Darwin may tell us that there was a time when the ancestors of our kind climbed trees with an agility unknown to their descendants, but there is certainly no record of any such things. Races may decay and may cease to be lawgivers, the artists, the orators, the philosophers of humanity, but where is the art or science in which whole nations were at one time proficient, of which no effort of ours would enable us to acquire the merest rudiments? What are the faculties possessed by any ancient race, of which not a germ remains at the present day? At what time was this faculty lost? It was possessed by the Canaanites, who were driven out of the land of the Israelites. In the days of Isaiah, we are informed that the Egyptians communed with familiar spirits; and if the Egyptians were able to do this, considering the intercourse which, even at that time, existed between Greece and Egypt, it is probable they were able to

do the same. The influence their oracles had upon them, was doubtless through this instrumentality. It has been held by many, that the Greeks and other nations of antiquity, besides those mentioned in Scripture, did enjoy this power, and that it ceased, generally, at the birth of Christ.

We find evil spirits possessing people all through the ministry of Christ and the apostles. Phillip cast them out in large numbers (Acts 8: 6, 7). This power was continued in the Christian Church until its corruption in the third century, under Constantine the Great. Is it possible that a belief almost universal in spiritual manifestations, should thus be implanted in the human mind, and that there should be nothing in nature and facts corresponding to it? That there is a natural craving in our minds for information as to what is to happen to us on the occurrence of death, is admitted on all hands. Theologians, as we know, have founded on this admitted feeling, one of their strongest arguments in favor of a Divine Revelation. And where this desire for information exists on a subject so momentous to ourselves, it will evidently be a desire for information as clear and complete as possible, for direct knowledge and proof by experience, if, by any means, such is to be obtained. Now, Spiritualism professes to give this kind of knowledge and assurance. We have, moreover, the evidence of many millions of persons, that intercourse with their deceased relatives and friends, does confer on them the greatest happiness and consolation. This is what might

be expected, for their belief completely meets a want which is elsewhere only partially satisfied.

The circumstances of the present age are such, that there seems to be a greater necessity for some extraordinary spiritual manifestation to save the world from Materialism. The literature, the language and habit of every day life among the educated, clearly indicate this. Hear what Sir Walter Scott says: "Soldier rest, thy warfare o'er, sleep the sleep that knows no waking." Byron describes the day of death as "The first dark day of nothingness." Only a few years before the rise of Modern Spiritualism, a nation in many respects the foremost in the world, had gone a step further, and on the walls of the capital of Europe, might be read the words: "Death is an eternal sleep." The teachings of the great German philosopher, were fatal to any conception of individual immortality. The old beliefs which had sustained the Christian world for eighteen centuries, were evidently enfeebled, and the attacks on them had increased in number and in power. What is more remarkable these attacks, for the first time, came, in a great measure, from within the Church of England. Wherever we look, we shall find evidence of the rapid progress of infidelity, and the testimony is strongest, not in the pages of professed skeptics, but in the utterances of orthodox watchmen. Never, since the first ages of the gospel, was fundamental Christian truth denied and denounced so largely and with such passionate animosity as at present, in

each of the most civilized nations of Europe. In our recent tour, we saw no Sabbath after crossing the British channel, until our return to England.

Humanity, wherever we went, is seen drifting in darkness, which wrapt Greece and Rome in a pall. What religious belief they have is overwhelmingly Romanism. If I am capable of forming an opinion by merely passing through the country with a number of Protestant ministers, and free intercourse with others who were there as Protestant missionaries, I should unhesitatingly say that Protestantism is a failure in Europe. Who can, in truth, say that this is not an occasion for more than they have to impart, of new vigor to the decaying belief in the soul's immortality, to bring that immortality home to our senses as a realized experience—to satisfy the wants and console the sufferings of human nature. Spiritual power is not represented as a power of violent rending the veil which separates us from the unseen world, but of lifting, by natural means, a curtain which every one who believes the Bible, must admit to have been lifted, in many instances, before. The time and manner of appearance, or rather, reappearance of this faculty, merits attention in connection with the circumstances of the age. The rapid connection by railroads, the communicating with the world by telegraph, appear about the same time. If these had been announced to an ordinary man in the year 1700, it would have been regarded as miraculous, yet we know they were brought about by natural means, by

the employment of latent agencies, which were in the world from the beginning. I understand, no more is claimed than this by its possessors, for the powers which enables us to communicate with spirits. The tendency of man is to rank as supernatural all strange phenomena of which he has not discovered the causes, or laws by which they are governed.

The alleged power of conversing with spirits, manifested itself in many different individuals, in various places, about the same time. It has been generally understood that it originated at Rochester, New York, yet I have the authority of a Methodist minister of high standing, who had been a resident of Nashville, Tennessee, about ten years before this time, that, for some years previous to the "Rochester Knockings," similar manifestations occurred a few miles north of Nashville, and that a number of the citizens went to the place to investigate the matter, and he among the number. The time had come, I think prophesied of by the prophet Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions; and, also, upon the servants and the hand-maids, in those days, will I pour out my spirit (Joel 2: 28, 29).

Twenty years ago, they were but a handful of timid followers, mostly poor and ignorant. Now they are numbered by millions, embracing every class of mind in all the varied walks of life in

Europe and America. Seven years ago, a Roman Catholic Council, held at Baltimore, estimated the number of Spiritualists in the United States at ten millions. It is, perhaps, one-third larger at the present time. There are, I think, seven spiritual periodicals published in London. They number many of the nobility, including the royal family. It is said that most of the crowned heads of Europe are Spiritualists, and that a large proportion of the intellectual class among the enlightened nations of Europe, are firm believers in the phenomena. In every written language, there are periodicals published advocating Spiritualism. Verily, these things, though they commenced, have not continued to be manifested in a corner, but all over the civilized, and, to some extent, over the savage world. Indeed, the aborigines of America, whom I believe to be a part of the ten lost tribes of the children of Israel, have, so far as we have been able to ascertain, from time immemorial been believers in spiritual manifestations. I give one extract from Rev. John Wesley's Journal, written more than a hundred years before the advent of Modern Spiritualism. Mr. Wesley gives the result of an interview he had with the Indians, when he came over to Georgia, in July, 1736. He says they told him, speaking of the spirits: "We talk of them and to them, at home and abroad, in peace and in war, before and after we fight, and, indeed, whenever and wherever we meet together."

There is nothing unreasonable that spirits should be able to communicate with mortals.

That they have done so from the first ages of the world to the close of the sacred canon, no Bible reader, I presume, will question. The last book of the New Testament was evidently inspired through the instrumentality of one of the old prophets. "And I, John, saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow-servant, and of thy brethren, the prophets, and of them which keep the sayings of this book, worship God" (Rev. 22: 8, 9).

2. That, as a general rule, they must communicate through material substances. This will be found to be the case throughout the Scriptures, as well as the modern manifestations. Intercourse between spirits in this world, can only be conducted in this way. The ideas that are passing through my brain at this time, will be conveyed to the reader by pen, ink, paper, type. Conversation is conducted by means of material substances, the larynx, while the deaf and dumb use their fingers by which they converse. The spirit uses the physical organization of the medium as though it were his own. If he speak, the vocal organs may be used for that purpose. If he write, he may use only the hand, and often the handwriting, but more frequently the signature is a fac simile of the spirit's hand while on earth. Dr. Jones, in his review of "Clock Struck One," admits that the "autographs" I gave, are "fac simile" of the

parties from whom the communications profess to have come.

There are other phenomena of a more advanced kind deserving a notice just here. I mean that voices pertaining to no one in the flesh, have been heard by thousands, holding rational intercourse with mortals. This is occurring daily over Europe and America. I have been experiencing this for near a score of years, at different places, and under a variety of circumstances, on both sides of the Atlantic. See "Clock Struck Two," pages 84, 85, 86, 87, 88, 89. There are those (and some professed Christians) who ridicule some things taught by them. Fruit and flowers are spoken of as existing in the Spirit-world. The Bible teaches the same. Spiritual wine is also mentioned. Jesus said to his disciples, when he administered to them the wine at the last supper, "Verily I say unto you, I will drink no more of the fruit of the wine, until that day that I drink it new in the Kingdom of God" (Mark 14: 25).

If "spirit hands" provoke mirth, we must bear in mind that such things have been seen and recorded in olden time. "He put forth the form of an hand, and took me by a lock of mine head" (Ezek. 8: 3). "In the same hour came forth fingers of a man's hand, and wrote upon the plaster of the wall, and the king saw the part of the hand that wrote." There are thousands who have seen just such hands as this "king saw," and have seen them writing loving messages to

their friends, when there was no visible form or even arm in connection with the hand.

Spirit lights or fires, moving about the room, are common phenomena. I find, frequently, in Scripture, the appearance of lights and fires accompanying spiritual manifestations. Thus, in the above cited passage from Ezekiel, "I behold, and lo a likeness as the appearance of fire; from the appearance of his loins even downward fire; and from his loins even upward, as the appearance of brightness, as the color of amber." When I was in London, last August, I saw the spiritual manifestation of "John King," which was an almost exact counterpart of what the prophet saw. He carried a light with him about "his loins," showing his form and features very distinctly; so much so, that a correct photograph had been taken of him. He stood, or rather seemed to float in the air, within four or five feet of me, and talked freely to me for some time. This he did with others, and all under the strictest test conditions. This he is doing constantly, to the astonishment of those who never witnessed such phenomena, as were quite a number of those present at the time I was. He did many things by the request of parties present, demonstrating to all that he was a real human being who had laid aside the clog of mortality. He said he was able to thus show himself by a kind of phosphorescent light, which he was enabled to produce by the assistance of what he got from the medium, Col. Williams, who had been tied securely within a few feet of where

I sat, and who continued thus confined during the whole time. I know I may subject myself to ridicule by making this comparison, but I have long since passed that point to care for this manner of treating such a subject. Truth is what I am seeking and what I am endeavoring to teach; if it come in contact with my own previous theories, it is mighty and must ultimately prevail over all error. One thing is certain, what is truth will be eternally true, and the sooner we drop our errors the better it will be for us all, for no matter how much we may be attached to error, we will have, sooner or later, to discard it; if not in this world, surely in the next. In our investigations, by twelve citizens of Memphis, in 1855, we were told by the spirit, if we would turn down the gas so as to darken the room, they would show us their forms in light on the wall, which they did. Thus it will be seen, that lights are a common occurrence in spiritual manifestations, in modern as well as ancient times. As I am writing mainly for those who believe the Bible, there is an objection to these things that I have heard more frequently from them than any other. It is this: That life and immortality have been brought to light by Jesus Christ, so that there is no necessity for Modern Spiritualism. It must be borne in mind, that it does not purport to be a "revelation," but a republication (by natural means) adapted to the present circumstances of mankind, of the essential doctrine of the immortality of the soul. There is no passage in the New Testament

which gives us to understand that no fresh knowledge in addition to what was possessed in the apostolic times, on the subject of the unseen world, should ever, by any means, be conferred upon mankind, while there are many passages which will bear an entirely different sense.

A pious Spiritualist claims to be in possession of the same powers as an early Christian, except that of working miracles. St. Paul (1 Cor. 12) speaks of the gifts of the spirit, one of which is the "discerning of spirits," which is simply natural clairvoyance, which is possessed by some at the present time.

The reformation was no new revelation, but the republication by natural means (among which the art of printing is to be reckoned), of important truths which had been long darkened by a cloud of superstitious doctrines and usages, that, for centuries, scarce a trace of them was to be found in the world, save exceptional and fitful gleams. So Spiritualism, it may be said, is the recovery, by natural means, of certain powers enjoyed by the early Christians, which, for some reason or other—perhaps by the worldliness and corruption of the Christian world—had fallen into decay and disuse, but traces of which are most distinctly to be found scattered through history, from the days of Jesus to our own time. There is nothing in the Bible, that I have ever discovered, to render this view untenable; on the contrary, in the method and plan of divine teaching as interpreted to us, there is much which would render it probable that a

clearer knowledge, and additional experience, would, in the course of time, be vouchsafed to man, a knowledge and experience of the existence of spirits (i. e. of immortality), having been once communicated to him. This, I think, has been the order of the divine proceeding, as revealed to us in his word.

But, says the objector, why was it that Spiritualism was not known before, as the professed advocates claim for it now? We might ask, why was it that Christianity did not make its appearance for over four thousand years? The reply would be, the world was not prepared for it. The pacific age was the proper time for its introduction into the world. The same answer might be made in regard to the modern phase of Spiritualism. The world was not ready for it, may be an answer to the interrogatory. It has come, like Christianity, at the proper time, when the church, as well as the world, needed something more spiritual; and thus save the world from the materializing tendencies of the present age, universally acknowledged by those who have kept posted in regard to the present condition of the learned scientific world.

CHAPTER IV.

Man a Trinity—Natural and Spiritual Body—Judge Edmonds' and Wesley's Opinions—Man's Intellectual and Moral Dignity.

Human beings, and in some sense, all animate nature, consists of *three principles:* An outer, visible body; an invisible, spiritual body, and a directing intelligence or spirit. The spiritual body is what is usually called the soul; it permeates the physical body, yet is a distinct entity, and I believe, and have so expressed it from the pulpit, for many years, that it is capable of a temporary separation from the outer body, without causing death. It is completely separated at death from the natural body, and thence forward becomes the sole organ of the immortal spirit. This, to my mind, is made perfectly clear by St. Paul, in his letter to the Corinthians, when he says: "There is" (not that there will be in the resurrection), "a natural body and there is a spiritual body." When he was caught up to the third heaven, he could not tell which of these bodies he occupied. I believe this spiritual body is of various degrees of fineness in different

persons. It will readily pass through ordinary matter, much as magnetism does, and although invisible to most people, yet it can be seen by a certain portion of persons known as clairvoyants. It may be that one person in every thousand is born with this faculty of naturally seeing the disembodied souls of the people. I think this is what St. Paul refers to, when speaking of the spiritual gifts he says: "To another the discerning of spirits." See 1 Cor. 12: 10.

There are many, I think, who have not this gift, who do often, in the act of going to sleep, or just at the time the natural senses are becoming quiescent, have the spiritual vision opened, and they see those who are with them. Of this state, I have had some experience for near a score of years.

Disembodied spirits have the power, under favorable conditions, of materializing their bodies and spiritual clothing, by a temporary use of atoms drawn partly from the bodies in the flesh and partly from the air, by which means they can not only render visible and tangible portions, and sometimes the whole of their forms, but, also, frequently speak in an audible voice, and move objects with considerable power. These I have also seen for about the same length of time. The magnetic emanations from a circle, also, enable spirits, after long and persevering practice, to materialize themselves and their clothing, so that they can stand before the circle with the apparent solidity and physical power which they possessed in earth-life, walking about the room, moving

objects, talking freely upon various subjects, heard and understood distinctly by all, and acting with all the life and energy of former days. This, also, I have seen and heard often, for many years, in America and Europe. Recently, in England, spirits have succeeded in clothing themselves with matter sufficiently to affect a photographic plate, and that most interesting photographs of spirit friends are being obtained in great numbers. I have seen many of them in different places. I saw a photographic album filled with them, in London, many of whom were persons occupying the highest positions in society. They would go to Mr. Hudson, photographer, "Palmer-Terrace, Holloway-road, London," and sit, as is common, for a photograph, and on the plate would be the likeness of your guardian, or some spirit friend who was near you. This, also, I have seen.

But to return. St. Paul believed in the trinity of man, for he uses this language: "I pray God that your whole *soul*, *body* and *spirit* may be sanctified." In his animal body, he has attributes which he shares with the whole animal creation. This is, as he says, "of the earth earthy," and must return to the dust as it was; but that which God breathed into him when he became a living soul, never dies; it is not subject to dissolution in any sense whatever, but it is capable of eternal progressive development. The spiritual or electrical body, connects the soul with the animal body, and which, at death, leaves the body and passes into the Spirit-world with the spirit, and

there constitutes its form and tenement. As the three united constitute the mortal man on earth, so the spirit and the electrical body together constitute the spirit in its existence after the dissolution of its earthly tenement. I quote from Judge Edmonds' lecture on What is Death? "When we die, the mortal body decays—passes back to the dust from which it is said to come. But the other two parts of the trinity which I have mentioned, the electrical body and the soul, together pass into the other world. The spirit forms its body there. At the moment of, or immediately after, death, it passes out of the corpse in the shape of a pale, smoke-like flame, and hovers directly over it, an unformed, unshaped cloud, for awhile, but gradually assuming the human form. When this process is completed, and the electrical body has thus passed from the mortal, and is hovering above it, it assumes the precise form of the corpse it leaves behind. And here you see two persons—the *dead* body of the person lying on the bed, and the electrical body hovering over it."

Judge Edmonds, being a clairvoyant, says:

"I beheld, in one instance, the spirit-body forming directly over the man that lay dead, and when thus formed, I was struck with the marvelous resemblance to the earthly form of the individual who had thus died, represented in this cloudy body thus formed. It lay there perfect in form, but there was no animation; suddenly it started into new life. I understood then what it was; it

was the soul then entering into the spirit-body that was its tenement for the other life."

Once more our reviewer gives a quotation from St. Paul: "There is a natural body and there is a spiritual body."

"Mr. Watson considers that the spirit that sometimes appears to a mortal, is the spiritual body. But St. Paul was describing the form and body in which the dead shall come forth at the resurrection. These visible forms are exactly like those of the persons before death, for by this they are recognized. But when the body is raised incorruptible a spiritual body, it will be different, though, doubtless, recognizable."

I am aware that the reviewer's opinion is the one generally taught and believed, but that does not demonstrate its truth. St. Paul speaks in the present tense. "There is" (now) a natural and "a spiritual body." I do not know now, nor do I expect to know, in "the intermediate state," what may be in regard to the resurrection, but if I am capable of knowing any thing, I know that there is what seems to be "a spiritual body" in harmony with the declaration of the apostle. He, I presume, had some kind of a body when he was caught up into the third heaven, though he could not tell whether he was in the one or the other.

This eminent apostle certainly did recognize that man had a threefold nature, "*soul*, *body* and *spirit*."

As my friend and most of the reviewers are Methodists, I copy what the founder of Methodism

has in his comment on what St. Paul says of man. Mr. Wesley says: "Is not the body that portion of organized matter which every man receives in the womb, with which he is born into the world, and which he carries with him to the grave? At present it is connected with flesh and blood; but these are not the body; they are only the temporary clothing of the body, which it wholly puts off at the grave."

"The soul seems to be the immediate clothing of the spirit, the vehicle with which it is connected from its first existence, and which is never separated from it, either in life or in death. Probably it consists of ethereal or electric, the purest of all matter. It does not seem to be affected by the death of the body, but envelops the separate, as it does the embodied spirit; neither will it undergo any essential change when it is clothed upon with the immortal body at the resurrection" (Wesley's Works, Vol. 6, page 53).

Mr. Wesley was in advance of his age, in the expressing of his views as quoted. What was known about electricity in his day? and yet it is the best natural agent to convey a correct idea of the spiritual body which I think constitutes the real man. When his natural body dies or becomes resolved into its original elements, then this "electric" body, as Mr. Wesley calls it, is the outward covering, so to speak, of the spirit. This body, like electricity, can pass through matter, and though not omnipresent, can pass, like it, through space with inconceivable velocity, through this and to

distant worlds. Viewing man in this light, we have a more correct idea of the expression in Genesis, that he was created "in the image and likeness of God." Whilst his body came from the earth, and must return to earth again, his deathless spirit was breathed into him by the Almighty, and must return to the source from whence it emanated.

There is, then, a moral and an intellectual dignity attached to man, of which we can have no conception, while we have to look at him and his destiny, as St. Paul says, "through a glass darkly." "It doth yet appear what we shall be," he says again. There he begins an existence which is to continue forever. *Eternal progression, upward and onward*, through the ceaseless ages of eternity, with enlarged capacity to know, and enjoy more as he rises higher in the scale of his God-like being, nature and everlasting development of his noble, God-given powers.

This is one of the most important questions that can engage the attention of the honest inquirer after truth. "The proper study of mankind, is man," said one of earth's wise ones. The knowledge of what we are to be, when this clog of mortality shall have returned to its original elements, and the immortality of his heaven-born nature be realized, as it will be, when he enters the spiritual world, is of the greatest possible interest to him. Let us, then, analyze what the most learned of the inspired apostles says in regard to it. The spiritual philosopher cheerfully takes the testimony of St. Paul on this important subject,

whose views are in perfect accordance with the organization of this masterpiece of creation. "There is," he says, "a natural body, and there is a spiritual body." "There are, also, celestial bodies and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial is another."

If, then, there is now a "spiritual body," must there not be something which that body contains, called spirit. It seems clear to my mind that this is scriptural and philosophical, and is in harmony with the facts, as demonstrated by countless phenomena. Man's external body may be called a casing composed of the aggregate refinements of the grossest substances, and is, emphatically, as St. Paul says, "of the earth earthy."

There is, then, an intermediate organization which he calls a "spiritual body," composed of still finer substances, the ultimation of the coarser elements which make up the corporeal organization. Then there is the innermost or spirit nature, which God breathed into man when he "became a living soul." This part of man's nature may, in a qualified sense, be said to be divine. It is the finest superessential portion of man's nature, composed of the principles which flow from the Deific centre of this glorious universe; taking a permanent residence within the spiritual body, which they fill and exalt as the elements of the spiritual body live within this corporeal organization, which is composed of mineral, vegetable and animal atoms and vitalities.

It is not with the natural body that we have now

to do; that has performed its work, and returns to earth to form part of other organizations; but it is of the spiritual body I wish to speak. It is a substance—refined substance; it is necessarily substantial. This spiritual body is a substantial fact; it is no fiction, but a real organization, which constitutes the outer covering, so to speak, of our personality and individuality in the future state. Substance cannot exist without weight, however inappreciable, and weight involves force, however fine and unimaginable to man's physical touch. There are some things in nature which may shed some light upon this subject. Electricity is one of the most powerful agents known to man, and I believe the best type in nature of the spiritual body. What, then, is the "conclusion of the whole matter?" It is this, which, to my mind, is perfectly rational: If the spiritual body be a substance, and if a substance possess weight, it follows that such weight must have force to move it. The finest substance, with the least weight, requires the highest force. This principle is plain, and yet it is one which supports the philosophy of this subject.

The doctrine taught by St. Paul is, that the "inner man," as he calls the spirit, is the real man, and that while the "outward man perish, the inward man is renewed day by day." It is that which *thinks, reasons, feels;* is capable of knowing and loving its creator, and susceptible of endless development in intellectual and moral power. This is the invisible presence of the divine in the

visible human form. What moral dignity is thus found in this organization, made in the image and stamped with the likeness of the Triune Jehovah, and destined to develop his God-given powers in his service through the ceaseless ages of eternity!

Another, and most deeply interesting question, is, Where will my spiritual body gravitate, where will be my spirit home, and what will be my surroundings? There can be no doubt in the mind of every intelligent person, that those passing into the spiritual world, go only to that place for which they are fitted. It is in accordance with their moral status and their intellectual tastes and inclinations, that by an immutable law of our being, we find our place in the other life. Place there, is a question of morals—that which a person has been—or is, spiritually, is the divine law which will, irrevocably, fix our relations in the other life. This is scriptural and in perfect harmony with the soundest principles of philosophy, and which every one must acknowledge to be on the strictest principles of rectitude. God will fully justify his ways to man, and this we can not conceive, can be done by any other manner of proceeding of impartial justice.

The generally received opinion is that the spiritual world is located in some distant planet, somewhere in the universe, and that when death separates the outer and the "inner man," the righteous soar away to mansions on high, and the wicked sink down to despair. This spiritual world "to which the good and the bad go," as

Dr. Clark says, "and live in a state of consciousness," is not far away. Astronomers have not peered into it, not because of its remote existence, but because their instruments are physical, and by them they discover only natural objects in the distance, but this world is spiritual, and can only be discovered by spiritual eyes; it is not remote, but all around us. This planet rolls in its orbit under the observation of the inhabitants of the Spirit-land. This is as real a world to spirits, as the natural world is to us. It may be, and I am of opinion, that this world is but a type of that, only on a higher plane. It will be found that is more real and substantial to spirit existence, than is this, with its Alps and Appenines. The doctrine of immortality is in the world's religious faith. If it be true that man is immortal, then it must be upon the principle that mankind continue the life begun in this world in the other life, with the same general arrangement of faculties and dispositions of temperament which give him individuality, and a marked personal position which are the elements that constitute him to be what he is when he changes worlds. This world is his primary school. Here he commences an existence which is to be eternal in its duration. It is primary in his intellectual and his spiritual nature. What we begin to learn here in the rudimental sphere, we will there continue to learn as the ultimate of life. This is the germ state, that will be the flowering and fruit state onward to fruition. This is a simple unity—a sublime reality—a glorious eter-

nal truth, in this view of man's destiny. We shall know no more until we learn it there, than we did here. We will carry our ignorance and errors with us, and drop them off as we learn better. Human nature will still be human; it will, however, outgrow its errors either slowly or rapidly, as effort is made to learn and improve, upon the same general principles there as here;. but that there is much error and ignorance there, I can not question. From communications received through various mediums, I am convinced that there are very many who have passed into the spiritual world, far more ignorant than many who have no personal experience in the spiritual world. There is no property in what we call death, to improve either our moral or intellectual status. I have often heard the other life described as one of ceaseless praise and continual worship around a great white throne.

That much of our happiness will consist in *gratitude*, *thanksgiving* and *praise* to God, I have no doubt, but that this everlasting worship will ever constitute our employment, I do not believe. It will be in imitation of our Master who went about doing good; not walking over the vineclad hills and valleys of Judea, fulfilling the prediction of the prophet in shedding the light of day upon the sightless eyes, unstopping the ears of the deaf, and curing all manner of disease; nor will it be as the missionary ploughing the mighty deep, to carry the glad news of salvation to "earth's remotest nation," or mounting the fiery

horse and passing through the land with the velocity of the wind, but with electric speed, go with the rapidity almost inconceivable to mortals "to minister to those who shall be heirs of salvation." They carry "within them the Kingdom of Heaven," as Jesus said it was even here; being perfectly happy in doing the will of their Heavenly Father, who uses them to accomplish his purposes. In thus working, they develop their capacities there upon the same general principles as in this state of being, only with far greater facilities for improvement.

There is a great deal more implied in what our Savior says about gaining and losing our life, than the casual reader supposes. He who lives only for this world and the gratification of his natural appetites and passions, thus living for himself, he surely loses himself, for he is disqualified for pure and holy enjoyments or employments. The death dealing immoralities of his purposes, demoralize his nature and curtail his noble powers, paralyze his natural energies, and chain him to his idols. These originate and cultivate discordant passions and false appetites. Such persons passing into the other life, find their place naturally with demons and unclean spirits. Such are wholly disqualified for association with the pure and good, consequently must find their place only with such as are governed by the same unholy passions and propensities.

Regeneration is a spiritualizing process by which our natures are purified. This work must

be done in the present state of being. If the person starts from earth with his heart interiorly cleansed, he will enter the other world in a corresponding condition. If he leave the earth with the demoniac influences impressed upon him, he will necessarily gravitate to his appropriate sphere. Thus radical differences in persons cause different societies in the next sphere. Different sentiments, attractions and social habits, give rise to different societies. These exist here, as all know, and that they will exist there is what I firmly believe. There are those embodying many of the effects of immoral motives and degrading purposes, by which they have been actuated and made miserable in this world ; carrying these with them to the other world, they are necessarily made miserable there. This is an important and momentous truth, growing out of the universal system of causes and effects, laws and ultimates, just as logically as to-day grew out of yesterday. Each one is to-day, in all parts of his being, what the laws, conditions and experience of yesterday made him. We live now, and thus it will be innumerable ages hence, sustaining whatever character we possess. We have, all of us, a great individual work to perform on earth, before we can ever enter the society of the good in the better land. This is the proper place to make that preparation of heart and life to qualify us to be happy hereafter.

I believe that the principles to which I have briefly referred, are those which will be found to be those which will fix our place in the world to which

we are all rapidly tending. The moral character we have here will most certainly be the standard by which we will be tried in the other life. Each person in this world, can select his associations after he leaves it. It is, therefore, of the utmost importance to have every unholy passion sanctified, every impure motive eradicated, and every power and faculty brought in sweet subjection to LOVE. No enmity must exist in any human bosom toward any human being, however much you may have been injured. You must forgive as you expect forgiveness. The lion and the lamb can only lie down together within the purified human spirit. Happy are the pure in heart, for they shall enjoy the fruition of that glorious Summer-land which lies just on the other side of the veil which skirts the present mode of this, our infantile, state of existence.

The Spiritual body is composed of proper substances with which to build up the spiritual constitution. The body of the spirit is a refined substance not visible to the natural eye, under ordinary circumstances. It is, perhaps, the highest degree of material refinement; it is not bone, nerve, muscle, blood, nor brain, and yet it may correspond to, and resemble them all. The physical eye may give its best and purest parts to the spiritual eye, as the natural sight becomes dim by age, it may be transferring its best particles to the spiritual sight. The physical ear becomes dull of hearing; the machine may have become seared and loses its power of action.

The best refinements of the natural body have

retreated inwardly, to mould the spiritual body. His brain may not be so active, and his friends may sympathize with him in the loss of his mind. He cannot reason so consecutively because of the failure of his memory, and the brain ceases to perform its accustomed work on earth, but all have retired within, perfecting the beautiful, spiritual body he is to put on when the physical frame is dissolved to its original elements. These functions have not withdrawn through any negligence on the part of the organized being, but it is the natural process by which his mortal has to put on immortality, when his spiritual intellect is born into a spiritual world adapted to his capacity for everlasting development. We may learn something of this to us now mysterious change which must pass upon us all, by referring to the figure used by St. Paul, in his letter to the Corinthians: "It is sown (it may chance to be wheat or some other grain) in weakness, it is raised in power." Examine the tuft of wheat just before it comes above the ground; it looks very much like actual decomposition. The aged man, just ready to die, is precisely in this laboratory condition. Appeal to his ear, he hears not, and why? because his spiritual ear is, with noiseless haste, getting ready to be born into that world where he will hear the heavenly voices of the angels, and the loved ones who are waiting to welcome him to their blest abode. His natural eye may not be able to discern the weeping friends around his dying couch, yet his spiritual eyes behold loving

relatives around him, waiting to receive him to their warm embrace.

And is this death; that dreaded monster of which we have heard so much; this "king of terrors," which has terrified mankind for ages? We should not mourn over this external decay. It is nature's process of transferring her sons and daughters from one world to another; it is the chrysalis out of which the spiritual body springs into endless existence. To those who have been true to their Maker, themselves and their fellow-men, it is an event over which we should rejoice instead of lament.

If you are capable of discerning the true relation subsisting between the natural and the spiritual world, you will be certain of the substantial nature of your future home. Though there has been much vagueness as to the nature and character of that which lies beyond the present state of existence, yet, I doubt not, that we shall all find it to be as substantial to the spirit-body, as the earth is to the natural body. The natural world exists, and out of this the spiritual world arises. As a foundation must be laid upon which to erect a dwelling, so it is necessary that a formative body should exist before an individualized spirit, and that a natural world should precede and elaborate a spiritual world. St. Paul says: "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual." He was a profound philosopher, as well as an inspired man of God, and the highest recognized authority

among those for whose special benefit I write. He taught the antecedency or pre-existence of what is substantial or ordinary; that the inferior is necessary to the development of the superior; that only thus did the finer nature come into existence and embodiment. Hence he says: "While we look not at the things that are seen, but at the things which are not seen, for the things which are seen are are temporal, but the things which are not seen are eternal." The subtile intimacy which exists between the body and the living soul, is not more perfect or real, than that between the natural and the Spirit-world. The analogy will be found to be as reliable and accurate as science. The spiritual world is, in one sense, a material world, but it is higher, both in its constituents and in the order of its formation. Astronomers are enabled to contemplate but one circle of suns and their planets, even with the best telescopic appliances. The spirit-land, with all the natural worlds which science reveals to our knowledge, may belong to this immeasurable system, and may be the soul's immortal home. Time and space, to a pure spirit, may be annihilated, so that communion and fellowship may be enjoyed by all who are qualified to enter that blest abode prepared for them in the heavens.

CHAPTER V.

Difficulties—Rational, Moral and Religious.

That there are difficulties to be encountered in connection with this subject, I will not attempt to disguise. I have felt them from the commencement of my investigations to the present. Are there not difficulties in almost every thing that has ever engaged the attention of mankind? Have not the wisest and best men felt and acknowledged them in the "book of books"—in the plan of salvation which it teaches through the vicarious death and sufferings of our Lord Jesus Christ? In the true character and mission of Christ, does not the most learned of all the apostles confess that "great is the mystery of godliness?" Are there not difficulties in science which have puzzled its devotees to the present time? It would, indeed, be passing strange, if anything claiming so much as Spiritualism does, had not to encounter difficulties and objections, especially in contending against the prejudices of a large portion of mankind. We should bear in mind that the modern phase of the subject is only a little over a quarter of a century since its commencement. If we compare the rise and progress of Christiani-

ty with Spiritualism, we shall find that there were more difficulties and objections in that age to it, than many now suppose. Its most violent and vindictive opposition arose from those who claimed to be the peculiar people of God, to whom the writings of Moses and the prophets were specially committed. The followers of the Nazarene were regarded by the religious sects of that age as the most contemptible heretics. After three years' labor of Christ and "the twelve disciples" who accompanied him and the "other seventy," whom Christ sent out two together, with power to work miracles in confirmation of their doctrine, it is estimated that the number of converts were only about one hundred and twenty. It is not our purpose now, to draw the parallel between the obstacles with which the primitive church had to contend, and Spiritualism, but to notice the difficulties and objections to what is generally known as Spiritualism. These may be classed as RATIONAL, MORAL and RELIGIOUS.

It is believed, and correctly, I think, that when man is disencumbered from the clogs and hindrances of the flesh, and passes into the Spirit-world, especially into the realms of the just, his intellect becomes clearer, so any communication he would make would, at best, be equal to what he was capable of while in his mortal existence. This is rational, and, I have no doubt, it is true, if they have the medium through which to communicate, without what they say being influenced by the channel through which it is received. There are

some things, the *modus operandi* of which I am not able to understand, and this is one of them: That spirits do often assume the names of distinguished men, and thus deceive the medium, and those whom they are addressing, I have no doubt; and that the characteristics of the medium are to some extent stamped upon what comes through them, I can not question.

That there are communications which are far above the capacity of the medium, no one can doubt who has ever given attention to the subject. There is an important question to settle: What is the potent agent by which these communications are made? There is, in organized bodies, a something answering to our atmosphere, a kind of aura, which we carry about with us in the present life, and which, I have no doubt, is continued in the other life. It may be that every planet, like our earth, has its atmosphere—its own peculiar characteristic atmosphere. So, also, plants, animals and men, have that peculiarity. That surrounding men and spirits, should not properly be called atmosphere; that is, atom-sphere or sphere of atoms, but simply a sphere, for it is not atomatic or material in its constitution, but is a spiritual substance, and as such extends indefinitely into space, or rather has only an indirect relation to space. This aura, I think, constitutes a very important element in forming the individuality of ourselves. The silent presence of some persons, affect others with an uncomfort[illegible] of repulsion, while in the presence

feel free and easy and perfectly at home, and realize a marked and mysterious sense of congeniality. We have all observed the abrupt intrusion of the thought of a person altogether out of the line of your previous meditations, and soon you would see the person, of whom you had been thinking. This has, no doubt, given rise to the well known proverb, "Speak of the Old Boy, and he will make his appearance." There is certainly some medium of communication not cognizable to the senses. What, then, can it be but the correlated spheres of the two persons—not material, but spiritual relations, having but little relation to space?

The primal meaning of spirit, is *breath*, *wind*, *air*. Man considered as an intellectual and moral being, is the spirit of the man—the sphere of a disembodied man or soul, is the spirit of the man. This spirit, as it embodies itself in matter individualized, forms a specific *soul*, *spirit* or *sphere*, always of a nature necessarily corresponding to the peculiar form and condition of the matter in which it becomes embodied. Life, therefore, is not the result of organization, but organization is the result of life. The spheres of created beings are universally correlated, and under proper conditions, can act and react upon each other. Then bear in mind the laws of rapport, which means relation or correspondence, and that the action can go no further than the correspondence extends. Two spirits can communicate with each other, because they can bring themselves into direct rapport at

some one or more points. Thus our spirits are always in rapport with the matter composing our bodies, and for this reason we are able to move, as it does, during natural life, but by what we call death that rapport is destroyed.

If, then, one is in a susceptible condition, a spirit can not only get in rapport with your spirit, and, through it, with your body, and control its motions, but even suspend its proper action and external consciousness by entrancement. Its action, however, ceases when the rapport ceases, and if communications from really intelligent spirits, have sometimes been defective as to the quality of the intelligence manifested, it is because there has been found nothing in the medium which could be brought into rapport or correspondence with the more elevated ideas of the spirit. The spirit, too, in frequent instances, is unable to prevent its energizing influences from being diverted by the reactive power of the medium, into the channels of the imperfect types of thought and expression that are established in his mind, and it is for this simple reason that the communication is often tinctured with the peculiarities of the medium, and even sometimes is nothing more than a reproduction of the mental state of the latter, perhaps, greatly intensified. This, I think, will sufficiently explain to the cultivated, unprejudiced mind, most, if not all, the discrepancies which appear in communications not being what we had a right to expect from the known capacity of the person from whom the communication emanates.

The MORAL and RELIGIOUS difficulties, I confess, I look upon in a much more objectionable light than those I have considered. We must, however, bear in mind, as a fixed fact, a settled axiom, that man forms the character here he carries with him into the other life; and that there is nothing whatever in the separation of the soul and body, that does in the least change the intellectual or moral status of man. I think one of the great errors of our former teaching has been, that we enter upon a state of perfect happiness or misery, very soon after the breath leaves the body, and that we will then know a great deal more than we really will when we enter the spiritual world.

From all I have been able to learn, during near twenty years, in investigation, I am very certain that we will have to learn there what is truth, and that our errors will have to be corrected as we progress in knowledge. I am convinced, also, that the religious proclivities we have had here, will be those which we shall have there, and that the code of morals—the system of ethics, by which we have been governed here, will be those upon which we will enter the Spirit-world. We must bear in mind that a very large proportion of mankind are not moral or religious, as we understand those terms. Also, that a large portion of mankind are infidel, as that term is applied to those who are not believers in Christianity; and if we admit the premises laid down, then we are irresistibly driven to the conclusion that communications received from these classes, must, of necessi-

ty be in accordance with the views and opinions entertained by those communicating. This, to my mind, clearly explains that diversity of opinion which all know to have come from spirits. Then there is another principle we must bear in mind, that of affinity. When a circle or individual seeks to have communion with the departed, those whose opinions and mental and moral characteristics are in harmony, are those who will be attracted to them—hence the communications, as a general rule, partake of the same nature as the mediums and those associated with them. If we admit the above premises, which I think are indisputable, then we should expect the communications to be of every diversity of character. The stream will be as the fountain. The fruit must be as the tree, and the tree must be judged by the fruit it bears. Prove the spirits and try them, is what we are directed to do by the beloved disciple.

Notwithstanding, it has been over twenty-five years since these modern manifestations commenced, yet the whole subject is in a chaotic state. Its laws have been very little understood, and even its essential objects and uses have been very much misconceived. From its very nature, its real practical fruits, as well as its true philosophy, must necessarily be the growth of a considerable period of time. It is a fact, that I would not, for a moment, attempt to conceal that many spirits and Spiritualists have assumed an attitude of at least apparent hostility to almost every thing peculiar to Christianity. How shall a good Christian per-

son, who has enjoyed the life and power of Christianity, affiliate with, and become identified with those whose opinions are so different from those which he has always cherished, is a difficult question to solve, by many who know the truth of the phenomena of Modern Spiritualism. It is one of the providential designs of these manifestations, to teach mankind that spirits, in general, maintain the characters they formed to themselves during their earthly life; that, indeed, they are the identical persons they were while dwelling in the flesh, hence, that while there are just, truthful, wise, or otherwise, and Christian spirits, there are, also, spirits addicted to *lying*, *profanity*, *obscenity*, *mischief* and *violence;* and spirits who deny God and religion just as they did while they were in this world. Though I have never come in contact with such, I am fully convinced that there are such in both worlds.

Just as I was writing the above, my wife, who was sitting on the opposite side of the table, received a communication of over four pages from my family physician, Dr. Gabbert, who died of yellow-fever, in Memphis, seventeen years since, which I expect to give, in another place. I asked him if he was a Christian there. His answer was: "We are all Christian Spiritualists; there is no distinction here in this sphere." I then asked if there were wicked spirits in that world? His answer was: "Yes there are, but they do not annoy me; if they did, we would not be so happy?" It is important for mankind to know, that their

earth-life is the place where their character is formed, and, as it is here, so will it be there. It certainly is a most effective way for them to know this fundamental truth, and the actual manifestation of it from so many sources, and in so many ways as these manifestations teach; also, the dark, as well as the bright, side of the picture.

I think, if we look beyond the great phenomenal and rational teachings, we will see its deeper, stronger, and more permanent tendency is not to promote infidelity, but utterly to destroy it forever. This view, I have given more in extenso in "Clock Struck One." I have also said I believed that the real object of this development has been very much misconceived. That one great design is to purge the Church of its latent infidelity—to renovate the Christian faith, and to bring theology and religion up to that high standard which will be equal to the wants of the age.

Who that has paid any attention to the current of thought of the present age, can question the necessity of something more "tangible," than the world has had of immortality; yet the expression of this opinion in the above work, forms to the Church its most objectionable feature. Look at the most intelligent nations of Europe, and you find them nations of infidels to Christianity, as we understand it. In passing, recently, through those countries, I was convinced that there was need of another reformation in the land of Luther. German Rationalism prevails among

the intellectual people of Europe to an alarming extent.

The sentiment of the good spirits from whom I have received communications, is that these manifestations will, to a great extent, revolutionize and harmonize the world upon those vital questions about which there have been such widely diverse opinions. The world wants a public religion which will tower above all other influences whatever, that will predominate over all, and ask favors of none; that will unite mankind in charity and brotherly love, and not divide them into hostile sects, that will infuse its spirit into, and thus give direction, to all social and political movements. May it not be that such will be the religion that will constitute the long looked for millennium?

Is it a fact not known to all intelligent persons, that, for the last hundred years, the Christian Church has been standing mainly on the defensive against the assaults of Materialism, and the encroachments of science? Has it not, without adequate examination, endeavored to pour contempt upon some facts in science, or looked with a jealous eye upon it? What has been the course pursued by many ministers and members of the church in regard to these manifestations? Instead of a careful examination of the facts, they have cried: "Humbug," "delusion," "hallucination," "superstition." But when the phenomena have been such as would not be put down by such epithets, then the whole thing has been turned over to the Devil. The

Primitive Church possessed power "to cast out devils," "take up serpents," or "drink any deadly thing without being harmed." Such a church should be able to stand on the aggressive against its real spiritual foes, more than on the mere defensive, and in no case should it ever turn its back to a fact in science. Its power will be the power of the Holy Spirit, and not the power of worldly wealth and fashion. Then, when it reasons of righteousness, temperance and judgment, Felix will tremble, but it will never tremble before Felix, lest he withdraw his patronage from it, as is sometimes the case now. If religious teachers will but study these facts, simply as facts, in all the different aspects which they have presented from their first appearance to the present—study them in the same spirit in which the chemist studies *affinities*, *equivalents*, *compounds*—in the same spirit in which the *astronomer* observes planets, suns and nebulæ—in the same spirit in which the microscopist studies *monads*, *blood*, *discs* and protoplasm—always hospitable to a new fact—always willing to give up an old error for the sake of a new truth; never receiving the mere dicta, either of spirits or men as absolute authority, but always trusting to the guidance of right reason wherever it may lead—if they will but study these later day signs, providential warnings and monitions in this spirit, I think they will soon find a rational and scientific ground on which to rest every real Christian doctrine, from the incarnation to the "eternal weight of glory," which, St. Paul says, God has

prepared for all who love Him. I think, then, the church may lead science, rather than be dragged along unwillingly in its trail, and then science will be forever enrolled in the service of God's religion, and no longer in that of the world's Materialism and infidelity. The glorious doctrine of man's immortality will then be taken out of the sphere of faith, and made, like other things in science, a fixed fact—an ocular demonstration to all, as it now is to many, who have sensible demonstration of this glorious truth, that our loved ones are very near us; can, and do love, sympathize with, and minister to us in many ways; can and do manifest themselves to us under a variety of circumstances, giving every proof of their personal identity that any rational man should demand, and that a knowledge of these glorious truths, robs death of its sting, and makes our exit from this to the better land—not an event over which to mourn, but to rejoice over with joy unspeakable.

THE FIRST DISPENSATION appealed only to the affections and the inner sense of the soul, and was the most ancient, when God walked and talked with man in the midst of the garden of his own interior delights, and when "Enoch walked with God, and was not, for God took him." This may be regarded as the period of humanity's childhood there was no adequate, rational and directive intelligence. Man, in process of time, began to mistake every delight as being divine and holy, having no proper reasoning faculty to which

appeals might be made for the correction of these tendencies, and thus no ground of reformation; the race gradually grew to such a towering height of wickedness, that it had to be almost entirely destroyed.

THE SECOND AGE or DISPENSATION, commencing with Noah, was distinctly characterized by the more special manifestation of God, in outward *types* and *shadows*, and consecrated places, and things, from which as the representative seats of the Divine presence, and through inspired men, were issued laws to which terrible penalties were annexed, as is exemplified by the law issued from Mount Sinai; then, the imposing forms of the ceremonial law, with bleeding beasts and birds, pointing to the great antetype which was to come in the THIRD DISPENSATION of the world. This was when "*God was manifested* in the flesh;" when he became incarnate in one man, who was so constituted as to embody in himself the qualitative totality of *Human Nature;* that through this one man, as the head of the body of which other men were the subordinate agents, He might become united with the body, so that by the spontaneous movings of the living Christ within, and thus in perfect freedom, they might live the Divine life in their fleshly nature, previously the source of all sinful lusts, but now together with the "inner man," wholly regenerated and made new. Here, then, is a Trinity of Divine manifestations, to the corresponding Triune degrees of the nature of man—the inner affectional degree; the inter-

mediate rational or conscience degree, and the external or sensuous degree.

But while this was all necessary as a ground for the perfect union of man with God in the graduated triune degrees here mentioned, and thus all was necessary for his personal salvation in a sphere of being beyond and above the earth, it was necessary to perfect his relations to the great, mysterious realm which lies beyond his mundane existence. It was necessary to project and carry into execution, the plan of the true and divine structure, order and government of human society, which may be appropriately termed "the Kingdom of Heaven upon earth," wherefore, we have now, according to a Divine promise frequently repeated in the New Testament, a FOURTH GREAT DIVINE MANIFESTATION, which proves to be a manifestation of God in universal science. This FOURTH MANIFESTATION, or "Second Coming," as we are in the habit of calling it, which was promised in the New Testament, was to be attended with imposing phenomena, of which we have as yet seen but the beginning. It was to be a coming of Christ in the clouds of heaven, with power and great glory; the resurrection of the dead, and the final judgment, etc., were to occur at the same time.

I am of opinion, that the literal interpretation that has been put upon this language, is not the correct one. The real heaven is not that boundary of vision in upper space which we call the sky, but the interior and living reality of things. The

"clouds" that are meant, are not those sheets of condensed aqueous vapor which float in the atmosphere above, but the material coatings which have hitherto obscured interior realities, and through which the Divine Logas, "the Sun of Righteousness," is now breaking with power; which moves dead matter without visible hands, and with a great glory or light which reveals a spiritual world within the natural. The resurrection is not the opening the literal graves, and the reassembling of the identical flesh, blood and bones of the dead men and nations which, during thousands of years, have been combining and recombining with the universal elements; but it is the re-establishment of the long suspended relations of spirits with the earthly sphere of being, by which they are enabled freely to manifest themselves again to their friends in the earthly life, and often to receive great benefits in return. There is yet to see, and, I think, at no distant day, it will be seen, as accompanying and growing out of all this, the beginning of an ordeal that is to try men's *souls*, *institutions*, *creeds*, *churches* and *nations*, as by fire. We are assured by the highest authority, that the Kingdom of God comes not to outward but to inward observation, and that so far as the prophetic words which have been spoken on this subject: "They are spirit, and they are life." Hitherto, science has been almost wholly materialistic in its tendencies, having nothing to do with spiritual things, but ignoring and casting doubts upon them; while spiritual matters, on the other hand,

have been regarded by the church wholly as matters of faith, with which science has nothing to do.

But through these modern manifestations, God is providentially furnishing to the world all the elements of a spiritual science, which, when established and recognized, will be the standpoint from which all physical science will be viewed. It will then be more distinctly known that all external and visible forms originate from invisible spiritual, and, ultimately, from divine causes; that between cause and effect, there is always a necessary and intimate correspondence, and hence, that the outward universe is but the symbol and sure index of an invisible, and vastly more real universe within. From this unitary basis of thought, the different sciences, as now correctly understood, may be correlated in harmonic order, as one grand science, the known of which, by the rule of correspondence, will lead, by easy clews, to the unknown. The true structure and government of human society will be clearly established, and an easy and speedy solution given to many questions about which there is now a wide difference of opinion. A brighter day will be ushered in socially, politically and religiously, than has ever yet dawned upon the world by immortality being demonstrated to the senses, and the veil, to a great extent, be rended between the natural and the spiritual world.

CHAPTER VI.

Mediumistic Purity—Physical Manifestations —Mission of Spiritualism—Progression—Not Authoritative—Present Life Seed Time—Forming Circles—Testimony of Senses—Science—Materialization.

Every individual who would understand the truths of the spiritual world, must be his or her own medium. God must write his law upon their understanding, and put it in their affections. If you want to become mediums for interior communications, you must become absolutely true in every thought, feeling and affection—become absolutely just in all your relations of life, so that morning, noon and night, you will be inquiring and thirsting after righteousness. Such an individual will not need outward signs to convey truth to him. Those disposed to live in the outward world in the gratification of their appetites and lustful affections, will require representations to believe in spiritual communion. He has to be addressed as a physical or sensuous being. These outward manifestations are designed for the Materialist and the religious worldling. They are not sufficiently developed to understand spiritual

truth. These physical manifestations are necessary for them. If they were always to tell the truth, they would be too dependent upon them. The object of this external communication is, to give outward evidence to those who need it. Every thing has its mission. These outward manifestations are what most persons desire first to see; they are but the Alpha of the subject. Progression is the great law of the natural as well as the spiritual world. We see it in the world's history from the creation to the present time. We need no more raps than will save humanity from Materialism and infidelity, yet need all we can get for that purpose. If Spiritualism takes that direction, then it will accomplish much good with that class of mankind, and will prove a God-send to the world; in whatever sphere the spirit can work, let it work. If Spiritualism, in its faith and effects, does not tend to make you wiser, better, purer, holier men and women, as St. Paul says of the Corinthians, it will "profit you nothing." That Spiritualism which will not redeem you, will not be sufficient to redeem the world. Our faith must be shown by its works. Its fruit must be seen in the hearts and lives of its professors, by the influence it exerts on our lives and characters, in making us purer and better, and thus qualifying us for the companionship of good spirits in this world, and give us a moral fitness for those heavenly associations which await those who are thus prepared, on the other side of the veil which separates the natural from the spiritual world.

There has been a natural curiosity looking for gratification beyond the sphere of these developments—a curiosity which will never, in all probability, be gratified until it ceases to be curiosity. We have supposed that communication being established between the two worlds, that we would be informed in regard to many things there; that their modes of action and manifestation would be revealed to us, and we have been curious to understand them, not knowing that in our present sphere and state of spiritual development, there is no natural demand or necessity for such an understanding; but, on the contrary, there is a natural impossibility in the way, until our minds shall be developed to the sphere of these higher truths.

This disappointment I often realized in my early investigations of this subject. I did not then, as I do now, see the philosophy of these things being withheld. I was regarded as the most exacting of any who composed our circle in our investigations, in 1856. I demanded more of them than any other member. I now see more fully than I ever expected to see my error, and find I had no cause for the dissatisfaction I often felt, because I had not all I desired to obtain from the communications received.

These higher forms of manifestation for which the mind is becoming fast prepared, and which are being now developed all over the civilized world, are less gross and palpable and will be seen and felt by the world in the divine truths

which will flow through the individual as the instrument of these spiritual intelligences. They have assumed more the form of influx; they utter truths in such form and relations, and in such a manner, as to address themselves to the understandings of men, as to cause them to feel and know they are divine truths, and all this is done in such a way as not to become authoritative. No man or instrumentality of communication is to be considered as authoritative—no declaration or position is to be considered as true, because a medium or a spirit has affirmed it; that only is to be received as true which the mind can perceive to be true, or consistent with truth. Here is the source of much error. Many suppose that spirits know much more than they do, when they pass into the other life. They carry with them only that which they have obtained here; their ignorance, as well as their wisdom; their falsehood, as well as their truthfulness. We are spirits, too, and must exercise our own judgment, and submit every thing from that source to as correct an analysis as we are capable of doing.

The world is in bondage to authority. The mind is chained down in slavish servility to the dead past—going backwards towards the future. All the light of divine truth it is willing to receive, must be reflected from something in the past. The light which is to enlighten the world, the truth which is to make us free, is not in the past. It lies ahead in the way of progression, and the past is only useful to enlighten us so far as its feeble

light can strike in the brightness of the present. The past can only enlighten us as its truths are perceived and appreciated by a rational mind. The present mission of spirits is to set man free from the blighting influences of authority, which enslaves and crushes, but does not enlighten or develop. Its victims are seen upon beds of pikes, on the funeral-pile, and beneath the Juggernaut; their bones are bleaching around the temple at Mecca, and other places. Authority speaks only the language of despotism, and coerces the noble faculties of the human mind. The world must be enlightened, to be free—human authority in both worlds must be banished, and let each individual, in his own manhood, exercise his own judgment in things pertaining to his spiritual and eternal interests. Their mission is to restore man to the exercise of his rational faculties, in order that his mind may become receptive of those higher truths which flow in, as soon as it is thus liberated. Their mission is to reveal to man his true relations to the present and the future life, in order that he may understand his duty and his destiny; to show him that he can only pursue his own good, when he is pursuing the highest good of the race; to demonstrate to the world that true religion is inseparable from humanity; that he can neither worship nor serve God, except as we are just and true to our fellow-man. It is not to trust in forms and ceremonies as constituting any part of divine service, unless there is spiritual inner life and vitality in their place.

It is to teach mankind that they must bear in themselves the responsibilities of their being, and must forever enjoy or suffer the fruits of their own doings—to teach them that this life is preparatory for the next, and that whatever man soweth here he must reap hereafter, and that eternal consequences hang upon the present life.

The mission of these spiritual manifestations is to teach men their responsibilities, and bring them into the true relation to the Divine Government; to teach them that their well-being does not depend upon God's pleasure or displeasure, but upon themselves and their fidelity to truth, justice and virtue; to teach them that their happiness or sufferings are interwoven in the framework of the universe, and will be brought out according to the harmonious or discordant relations they sustain to the pure, the just and the true; that when mankind is free from the dominion of intemperance and lust, and is brought under the mild sway of truth and justice, purity and virtue—when this end is accomplished—the Kingdom of Heaven will be established upon the earth.

When it is understood that death to those who are thus governed, is but a birth to a higher and better life, and that those who have obeyed the final summons have but enlarged their sphere, not lost it; then will the pang of separation cease, and we shall feel rather to rejoice with the enfranchised spirit, than to mourn over its release from earth. The difference between a virtuous and a vicious life, is most clearly reflected back from that sphere

and man is taught, in language not to be misunderstood, that this life is the seed time for eternity, and whatsoever a man soweth that shall he reap. While these manifestations reveal, incidentally, many important truths, they teach us to discard all authority, even themselves, and to rely upon nothing as true, the truth of which we cannot perceive. They tell us, theoretically and practically, that we must guard against deception even from the Spirit-world; that we must constantly exercise our reasoning faculties, and not surrender them to any authority on earth or in the intermediate state. The fact that any sect can get their doctrines confirmed, is one of the most interesting and useful phenomena connected with these manifestations. Under the great law of spiritual affinity, a ready response will be given to those who have been attracted to them. This fact should check sectarianism on this side the line of the future state of being; there are none in the other —only purity of heart and holiness of life will give us admittance to the society of the pure and good, when we enter the other life.

The cravings of the human soul are to have direct communication with the loved ones departed. How can this be effected? is a question of deepest interest to those who have never investigated this subject. I know some will smile incredulously at such expectations, while the more thoughtful will be glad to know how such a desirable consummation may be effected. To such I would simply say, that communion with the

Spirit-world is not an impossibility—a miracle, superstitious trick or delusion; it is a natural law of human existence, which has been manifested to some extent in all ages of the world. History is replete with records of spirit communion, not only in the Bible, but the sacred books of all peoples. All religions have emanated from this source. It does not require that you should be of any creed or belief, in order to establish communion with the Spirit-world; this depends upon temperament or bodily peculiarities of those who conduct the inquiry, and not on their knowledge or theories of any kind. To insure success, a medium is necessary. And what is a medium? says the curious and interested inquirer. I reply, a medium is a person so constituted as to give off from the body a fine magnetism or invisible power, similar to that peculiar to the magnet which attracts iron; this substance, though invisible, is the connecting link between mind and matter, the force through the agency of which we move our bodies, and do the work of life, enabling the human spirit, while in the flesh, to control the physical body. The bodies of spiritual beings are supposed to be constituted of a similar material to this invisible fluid, whereby spirits coming near a medium, are able to connect themselves with his magnetism, and thus exercise their will over material objects or human beings. This process was carried on long before Modern Spiritualism was known. By this means guardian angels and "ministering spirits," have, in all ages, been ena-

bled to approach humanity, and impress their minds with that which was necessary for their welfare and enlightenment. Through this faculty, inventors and men of genius have been able to give more light to the world, and hence we see that Spiritualism, besides showing men how to communicate with the Spirit-world, is a most important element in the science of mind.

We can now understand how the spirit, which is invisible, may be able to influence man and visible objects. The spirit circle is formed by a few persons around a table, placing the palms of their hands lightly upon it; if a person having the natural qualifications of a medium is present, and if the temperaments of the other persons are congenial, the magnetic power of the whole company will gather over the table. The first demonstrations usually, I believe, are rappings very much like the telegraph machine ticks. These signals can easily be understood, and intelligent communications be opened between the parties and the spirits. I have but little experience, however, in this kind of communication. When we met in this city, some eighteen years since, to investigate this subject, our organization was effected in this way the first evening; after that, our medium was controlled to write automatically, answering questions written, oral or mental, that were proposed, in rotation, around the table. Nor did we ever have to wait after prayers, at the opening of the meeting, promptly at the time for the controlling influence. The medium did not

know what she was writing, nor could she frequently read what she had written.

I have never been a member of any other circle, nor have I been present but very little, when communications were made by this tardy process. My experience has been by the more direct way of communicating by writing. When persons sit at a table, and one or more of them find their hands moved by an influence over which they have no control, it is to indicate that the spirits wish to write through them; if such a person will take a pencil in the hand thus moved, he will be caused to write without any control or thought on his part. The control will not be perfect, perhaps, for some time; it may cause the hand to move in a variety of ways, but often in a few minutes . complete control is effected, so that without any agency, only a kind of passivity to the controlling influence. In this way information is given which was not in the minds of any one present, and the autographs of strangers who had died years before, have been written.

Other mediums are put in a sleeping state, called the trance, by the spirits, just as the Mesmerizer operates on his subjects, only the spirit Mesmerizer is not visible. In this state, the medium is made to say anything which the spirits desire, even to deliver lectures and sermons. This I have often seen and heard. This was one of the first phases of the subject that I ever examined. The medium was a colored servant girl, whom they would thus entrance, and make her do some very

remarkable things, which she was utterly incapable of performing in her normal state. I knew nothing of Spiritualism then, only to regard it as the vilest of humbugs. She would see and describe the invisibles; tell whom they said they were, and we could thus, through her, hold converse with them. This clairvoyant phase of the subject is one of the most interesting, for you can hold, as it were, direct conversation, through the medium, with your friends. Another phase is, they take possession of the physical organs of the medium and use them as their own. In this you see and hear the peculiarities of the earth-life of the spirit, giving many strong demonstrations of personal identity. My experience has been by far the most interesting and satisfactory in my own family. It is the opinion of some, that there is a medium in almost every family. If spirit circles were formed generally by one family uniting with another, the whole population might be put in communication with the Spirit-world, and derive enlightenment and comfort from its inhabitants, who have advanced beyond the mortal stage of short-sightedness. Investigators must, however, bear in mind that spirits are but human beings, like themselves; some of them know no more than those in the flesh, and it may be less. The ignorant have power to communicate, as well as the more intelligent and exalted. The best means of getting into communion with enlightened and good spirits, is to have elevated and disinterested motives; seeking the truth for its own sake, and not

for the gratification of any personal conceit or selfish purpose. Do not be credulous, and believe you are in communication with saints, heroes or men of genius, merely because their names may be assumed by some spirit. Demand tests of identity from every spirit, and if your motives are good and your purposes pure, you will soon be attended by spirit guides, or co-workers in the upper world, who will protect you from advances that would deceive you. An evil spirit will not come to a circle of good people any sooner than a wicked man would go to a "class meeting." The great principle of affinity controls mankind in both worlds, and regulates our associations there as well as here.

There is still another type of phenomena which has been attracting considerable attention for two or three years. It is the process by which spirits are enabled to materialize themselves, so as to become visible to mortal eyes. This was done first or mainly at Moravia, in the State of New York, but now is being done in various places in America and Europe. The process by which it is done, I do not understand, and it may be known only to the invisible chemists; but that they can so far clothe themselves with matter as to be seen and recognized as in the natural life, is unquestionably true. I have had and seen communications from them, in which they promise that, at no distant day, they will be able to do this all over the country. The accounts received from wherever Spiritualism has been investigated, the

immortals are steadily working out their purpose wherever they can get that assistance from mortal organization, which is necessary to accomplish it.

It has not been my privilege to witness this kind of manifestation in the day time, but once in this city; this was through Mrs. Hollis, of Louisville, as the medium. There were six of us present; some fifteen faces were seen very distinctly; several of them were recognized as the relatives of the parties present. The first appearance resembles a white cloud, which in a few seconds scatters, and in its place the form and features clearly marked and as distinctly seen as in mortal life. My present wife's father, and my former wife appeared several times, looking about as natural as they did when living here. They were not able to speak, but would, when requested, turn so as to be seen in different positions. Since Mrs. Hollis was here, she has been developed so that they converse audibly with their friends, as I learn from a work recently published by Dr. N. B. Wolfe, of Cincinnati, Ohio, entitled, "STARTLING FACTS," an intensely interesting book. Mrs. Hollis is now in London, where the most celebrated scientists are investigating the subject through her mediumship, at the house of Mr. William Crookes, Editor of the *Quarterly Journal of Science*. The world will likely hear the result of these investigations.

Let us examine this kind of manifestation a little more carefully; let us endeavor to ascertain what reliance we may reasonably place upon the

intelligence conveyed to us by our senses. May we put any trust in them? May we trust them implicitly; what is the value of their evidences? May science wisely reject their testimony when seeming opposed to its own theories? Is science bound to accept a sense as its witness? These are simple questions, yet involving important principles in search of truth. I know the senses of any one man may be deceived as to the existence of external objects. It may be only a mental image, or a false impression upon the sense, or an impression wrongly conveyed by the sense to the mind. But if two persons receive a like impression of the same object as existing without them, at the same time and in the same place, the probability that such an object existed becomes as cogent, as is the improbability that two persons should have precisely the same defect in brain, nerve, or sense, showing itself in the same manner at the same moment. This improbability is multiplied greatly, if three persons have the same perception simultaneously; and so the value of the evidence increases in geometrical ratio with every added witness.

Thus, if four or six persons have seen the like, under like conditions, without anything that could be deemed mutual suggestions, the evidence would be conclusive of the fact so far, at least, as human testimony can be accepted. Apply these principles, acknowledged to be correct even by science, to what we saw on the occasion to which I have referred, and the testimony meets the de-

mands of science. Then add to this, the testimony of thousands all over the land, who have seen and conversed with their friends under a variety of circumstances, the evidence becomes overwhelming that such phenomena do occur.

The senses, though very untrustworthy individually to one person, are the most trustworthy, indeed, the only reliable witnesses collectively. And not only are they reliable when we have the accumulated testimony of the senses of many persons, but they have much value in giving verity to each other. One sense may be brought in to aid others, so that upon the information of two or more of the senses amount to demonstration. The eye may deceive as to the existence of some form seen in the sunlight, but if the hand comes to aid the eye, and a form is felt as well as seen, the proof of the presence of a form is greatly increased. And if to this we add the testimony of the ear, that it heard the form speak, while the eye had seen and the hand felt it, the proof becomes very powerful; it is overwhelming, if two or three persons have experienced the same impressions, at the same time. All of these requirements have been fully met on these and other occasions where I have been one of the witnesses. In addition to these, they would give facts which were known to no one present, and not ascertained for sometime afterwards; this, too, in an audible voice, so that of the eighteen or twenty persons present, all could hear what was said. One gave several tests of his earth-life, some of them occurring far away

while traveling. Another told where she lived in Memphis, and what she had in her parlor; among other things, a life-size portrait of her father, calling his name, none of which was known by any of the party present.

Bishop Otey spoke distinctly thus to me: "Mr. Watson, you have done right; you should not have remained where you were not at liberty to express your sentiments freely; every pulpit in the land will proclaim this truth, and every household will enjoy the blessed privilege of communing with loved ones; you will live to preach this glorious truth to the people." I have simply referred to a part of what was said to me on two occasions by the invisibles. Others held conversations at considerable length, on various subjects, with a number of friends, some of them giving tests referring to their early life, known only to the party with whom they were conversing in their youthful days. I could write pages more of the things which occurred at these two meetings, but have said enough to give the reader some general idea of this, as I conceive, the highest and most interesting phase of this subject. One of old asked: "Can any good thing come out of Nazareth?" and the answer was; "Come and see."

CHAPTER VII.

Sacrifices to be made—Desire to know—Bishops Doggett's and McTyeire's Sermons—Wesley's Views of the Intermediate State.

That there are sacrifices which have to be made by those who have moral courage sufficient to aver a belief in these things, is unquestionable. There are social penalties that many have to pay for a profession of this faith. There must, therefore, be some very strong cause to induce persons of standing and established reputation openly to profess a belief of this kind. The penalty is loss of confidence, and being reputed of an unsound mind by some who have not the honesty to investigate, or the manliness to argue the question. I have had some experience with this class of persons; in one instance, a most intimate friend by whose appointment I had filled the most important offices in the church which he had the power to confer; it was done in a very pleasant and jocular manner, so that not the slightest offense could be taken. I simply replied that it was a question about which one was incapable of judging their own sanity, and if it were so, then I was entitled to his and others' sympathy. Dr. Thomas E.

Bond declared Bishop Otey insane, because of his belief in Spiritualism. See introduction to "Clock Struck One."

They have both passed over where no defect of mental organization is known, and from what I have heard from the Doctor, he has changed his opinion of the Bishop.

Notwithstanding the odium that some people would attach to this subject, such is the hungering, the longing, the craving of the human soul for the region of future immortality, its homesickness for its future abode, its perishing anguish of desire for the beloved ones who have been torn away from them, that professed messages from that state, are met with a trembling agony of eagerness. This is natural. To all human appearance, death seems to be a final separation of those who "have lived and loved together;" and many there are who have no hope of a reunion of those ties which have thus been so ruthlessly severed. When they are assured that they still live, and that they can demonstrate the fact to them in a manner which admits of no doubt, then it is perfectly consistent that there should be the most intense interest manifested to see if these things are true.

The cold scientists who, without pity and without sympathy, have supposed that they could have had under their dissecting knives the very phenomena which have deluded their fellows, are most certainly mistaken. They have not seen them in the cold mood of science; they never can

be seen in that way. The experiences that have most weight with multitudes who believe more than they dare utter, are secrets deep as the grave —they cannot bring their voices to utter them, except in some hour in utmost confidence, and to some friend of tried sympathy. They know what they have seen and what they have heard; they know the examinations they have made, and they know the inexplicable results, but, like Mary of old, they keep all these sayings, and ponder them in their hearts; they have no sympathy with the vulgar, noisy, outward phenomena of tipping and rappings, and signs and wonders, which attract so much attention from a certain class of mankind; they have no sympathy with the vulgar and profane attacks on the Bible, which form part of the utterances of modern seers and itinerant lecturers; they can never forget, though they cannot explain, things which, in sacred solitude or under circumstances of careful observation, have come under their own notice; they shrink from conversation about these things to those who can not appreciate them; they are waiting for "MORE LIGHT." I have had many of this class to tell me of things which have occurred in their own history, that they said they would not breathe to others, because they would, perhaps, ridicule them for what they would call their superstition.

It has been my privilege to know the secret history of many who are not outwardly or professedly Spiritualists, in the common acception of

that term—persons of sober, serious habits of thought, of great self-culture and self-restraint, to whom it happened, after the death of loved ones, to meet, accidentally and without any seeking or expecting on their part, of spiritual phenomena of a very marked type. These are histories that never will be unveiled to the judgment of a scoffing and unsympathetic world; that, in the very nature of the case, must ever remain a secret; yet they have brought to hearts bereaved and mourning, that very consolation which the Christian Church ought to have afforded them, and which the Primitive Church so amply provided. They will say: "I do not seek such things. I do not search out mediums, nor attend spiritual circles. I have attained what I desired to know above every other thing, that my friends live, and that I shall live after death, or rather there is no death in the common acceptation of that term. I am perfectly certain that my friends are not dead, but alive in a region of joy and blessedness, expecting to meet them when the death change comes over me; and that they now are often near me, and minister to me." Such, in substance, is the language of many who have wept bitter tears of grief, when they have had the strongest cords which have bound them to earth clipt asunder; they feel in their inmost souls the truth of what St. Paul expresses in his Epistle to the Hebrews, comparing the Mosaic with the Christian Dispensation. See Heb. 12: 22, 23. "But ye are come unto Mount Zion, and unto the City of the living God, the

Heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn which are written in Heaven, and to God, the judge of all, and to the spirits of the just men made perfect."

The belief of the Primitive Church was, that the angels were present witnessing and uniting in the eucharistic memorial—a belief of which we still have the expression in that solemn portion of the Church of England, Episcopal and Methodist Churches, which says: "Wherefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy holy name." This part of the eucharistic service was held by the first Christians to be the sacred and mysterious point of confluence, when the souls of saints on earth and the blessed in heaven are united; so says the Saint Chrysostom. The Seraphim above sing the holy hymn; the holy congregation of men on earth send up the same; the general assembly of celestial and earthly creatures join together; there is one thanksgiving, one exultation, one choir of men and angels rejoicing together." In perfect harmony with this, I make an extract from a sermon by Bishop D. S. Doggett, of the Methodist Episcopal Church South. See "Union Pulpit," page 446, published by W. T. Smithson, Washington, D. C., 1860:

"Let us realize the true grandeur of our commission. Let its sublime object animate our souls. We labor, not only for the salvation of men; we labor, also, for the edification of angels. We labor

not only in the sight of mortals; we labor, also, in the sight of celestial beings. We preach to two congregations at the same moment; one below, the other above us. What are the most splendid auditories ever convened on earth compared with 'the principalities and powers in heavenly places,' who came down to engage in the solemnities of our worship. Methinks they are present with us now. Poised upon celestial pinions, they shed over us the odors of Paradise; I seem to hear the rustling of their plumes; the air about us is full of fragrance. Their benevolent countenances beam with delight, and their eyes sparkling with supernatural intelligence, are watching to catch, before we disperse, another proof of the manifold wisdom of God. To use the impassioned strain of a familiar hymn:

"'Angels now are hovering round us,
Unperceived they mix the throng,
Wondering at the love that crowned us,
Glad to join the holy song.'"

I quote from the sermon of another Methodist Bishop, H. N. McTyeire, D. D. See *Methodist Pulpit South*, page 373:

"For six thousand years men have been dying. What of the souls of the departed? What of all who have died, and who shall die between this day and the last? No vain or irreverent curiosity inquires here; a state so near, so certain, concerns us all. The soul would explore, before entering 'the land of darkness as of darkness itself.' We look, we can not help looking, in that direction.

That long interval between death and the resurrection, how is it spent, and where? * * *

"Patriarchs, prophets, apostles, martyrs, have gone before; we shall overtake them; others, us, and the communion of saints be enjoyed in being perfected together. There are advantages in an advance position. To have 'the ends of the world come upon us,' is not without its advantages. Our times are in God's hand. He has distributed and disposed of us well. Let us be thankful for the times we live in. The redeemed in Jesus Christ are one family; they bear one family name, and are bound up in one covenant and fate, from righteous Abel to the last praying, trusting, self-renouncing Christian who shall die in the Lord.

" 'One family, we dwell in him,
One church above, beneath,
There now divided by the stream,
The narrow stream of death.'

"Chrysostom has remarked on the text: 'Still they had not received it; still they waited for it, even after they ended their life in such tribulation.' So much time had passed after their victory, and still they had not received it. And should we sigh because we stand yet in the conflict? Remember what is said, that Abraham and the Apostle Paul sit and wait until thou art made perfect."

This Scripture doctrine is, I think, in harmony with the teaching of good spirits, that they are looking forward and expecting that which lies in the future, as their capacity is enlarged to know and enjoy more of that which constitutes the happi-

ness of this Paradisical state upon which they entered when they left the present mode of existence.

"Of the state of the dead; the three opinions most seriously entertained are:

"1. An unconscious state. * * *

"2. Souls go immediately to heaven or hell.

"This view has many difficulties. For the present hear Mr. Wesley: 'It is very generally supposed that the souls of good men, as soon as they are discharged from the body, go directly to heaven, but this opinion has not the least foundation in the oracles of God. Paradise is not heaven. It is, indeed (if we may be allowed the expression), the ante-chamber (elsewhere, the porch of heaven), where the souls of the righteous remain till after the general judgment, when they are received into glory.'

"3. A conscious interval, which all shall pass through, except those found on the earth at the second coming of Christ.

"There is a place for our bodies; so, also, there is a receptacle for our souls during their separation. The Spirit-world receives all who depart; good and bad, small and great, old and young. The Hebrew original of the Old Testament, calls it 'sheol,' which the Greek translation of the Septuagint, renders hades. The Greek original of the New Testament calls it hades, which the Latin Vulgate renders infernus. The English translation of the Old Testament and of the New, sometimes renders it hell, sometimes grave. Here

in '*sheol*,' '*hades*,' the souls of all who die are received without respect to their goodness or badness, their happiness or misery. It is a temporary abode. * * * * * *

"Hades is not only frequently used by the Seventy, but it is common among classical authors, and in the judgment of the above critic quoted, and others, it ought never, in Scripture, be rendered hell, at least in the sense wherein this word is now universally understood among Christians. In translating the Hebrew word sheol, the Seventy almost invariably used hades, both meaning the state of the dead in general; the invisible, the hidden, the veiled land." * * * *

So much for the literal meaning of hades, which, as has been shown, implies properly neither hell nor the grave, but the place or state of departed souls. Created spirits are not omnipresent, but bounded by space, and may even take form, perhaps, human, or fairer than human, though invisible to mortal eyes; place, habitation may, therefore, be assigned them."

I have given these extracts from these sermons for the purpose of showing the similarity of its teachings, and what I have but received from good spirits. It has been to me strange that Methodists will teach that the souls of the departed go directly to heaven or hell, when their founder, as quoted by Bishop McTyeire, says: "THIS OPINION HAS NOT THE LEAST FOUNDATION IN THE ORACLES OF GOD;" and the first sentence of the Bishop's

sermon reads: "No one has yet been saved in heaven; no one sent to hell."

I can not believe that the purest and best persons are prepared to enter heaven directly from earth. All have errors which must be corrected. Imperfection attaches to mortality, but when we leave its clogs behind, and go to the Spirit-world, then, I think, we will find that we have just begun to view things in their true light. There, I am of opinion, we will find the true standard by which we shall be judged, to be somewhat different from what we have been taught. Purity of heart and holiness of life will be that which alone will give us admittance to the society of the pure and good of all ages. *Creeds* and *Catechisms*, *Churches* and *Sectarianism* will forever be annihilated, while love to God and our fellow-men, will give to all the passport to the portals of everlasting happiness. Those who have done most for their fellow-men on earth, will have capacity to enjoy more of the blissful occupation of the Paradise of God, which will be to continue "ministering for those wo shall be heirs of salvation."

CHAPTER VIII.

Spiritualism from a Scientific Standpoint—Report of the Committee to the London Dialectical Society.

At a meeting of the "London Dialectical Society," held on the sixth of January, 1869, it was resolved, "That the council be requested to appoint a committee in conformity with the by-law, seven to investigate the phenomena alleged to be spiritual manifestations, and to report thereon." The committee consisted of twenty-eight of its members. Professor Huxley and other scientific gentlemen were invited to meet with them. At a subsequent meeting, eight other learned gentlemen were added to the committee. This committee appointed six experimental sub-committees. The following is a synopsis of the report of the original committee. They held fifteen meetings, and received evidence from thirty-three persons, who described phenomena which, they stated, had occurred within their own personal experience. They received written statements from thirty-one persons. They invited the attendance, and requested the co-operation and advice of scientific men, who had publicly expressed opinions favorable or

adverse to the genuineness of the phenomena:

"As it appeared to your committee to be of the greatest importance that they should investigate the phenomena in question by personal experiment and test, they resolved themselves into sub-committees as the best means of doing so.

"Six sub-committees were accordingly formed. All of these have sent in reports, from which it appears that a large majority of the members of your committee have become actual witnesses to several phases of the phenomena, without the aid or presence of any professional medium; although the greater part of them commenced their investigations in an avowedly skeptical spirit. These reports, hereto subjoined, substantially corroborate each other, and would appear to establish the following propositions."

Then follows the report of a variety of physical manifestations, too long to copy, which came under their own observation.

"The oral and written evidence received by your committee, not only testifies to phenomena of the same nature as those witnessed by the sub-committees, but to others of a more varied and extraordinary character. This evidence may be summarized as follows:

"1. Thirteen witnesses state that they have seen heavy bodies, in some instances men, rise slowly in the air, and remain there for some time without visible or tangible support.

"2. Fourteen witnesses testify to having seen hands or figures, not pertaining to any human

being, but life-like in appearance and mobility, which they have sometimes touched, or even grasped, and which they are, therefore, convinced were not the result of imposture or illusion."

"3. Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

"4. Thirteen witnesses declare that they have heard musical pieces well played upon instruments, not manipulated by any ascertainable agency.

"6. Eight witnesses state that they have received precise information, through rappings, writings and other ways, the accuracy of which was unknown at the time to themselves, or any other persons present, and which, on subsequent inquiry was found to be correct."

Having witnessed most of what they report myself, in various places at home and abroad, some of them in the city of London, I will not quote further from their report, only its conclusion:

"In presenting their report, your committee, taking into consideration the high character and great intelligence of many of the witnesses to the more extraordinary facts, the extent to which their testimony is supported by the reports of the sub-committees, and the absence of any proof of imposture or delusion, as regards a large portion of the phenomena; and, further, having regard to the unexceptional character of the phenom-

ena, the large number of persons in every grade of society, and over the whole civilized world, who are more or less influenced by a belief in their supernatural origin, and to the fact that no philosophical explanation of them has, as yet, been arrived at, deem it incumbent upon them to state their conviction that the subject is worthy of more serious attention and careful investigation, than it has hitherto received.

"Your committee recommend that this report and the reports of the sub-committees, together with the evidence and correspondence appended, be printed and published."

I will make some extracts from the sub-committees' reports, as they will be interesting to those who are investigating this subject.

On the thirteenth of April, Mr. H. D. Jencken, barrister at law, read a paper from which I will make some quotations: "In dealing with the question of Spiritualism, we have to combat several most difficult objections raised by those who oppose our views. Firstly, the facts are denied, and the dreadfully tedious process of establishing these by instances, overburdens the lecturer, until both his strength and the patience of the audience become exhausted. Secondly, where the facts are even allowed, the *cui bono* is thrust forward with unhesitating urgency, and the lecturer finds himself driven upon ground quite foreign to scientific inquiry. If the facts exist, I care little for the *cui bono;* if true as a fact, depend upon it, they have some use allowed them.

The facts are present, and there I rest contented; if, however, I am asked to form an opinion, I would suggest that the study of the laws of differently constituted physical states that co-exist with this, to our senses, recognizable reality, is a vast subject for study, which study necessarily leads to the knowledge of profounder, deeper-seated truths, and, possibly, to the more intimate recognition of our future state. I may, assuming that to be my view, urge that the study of Spiritualism has been beneficial to me individually, and I hope may be so to my fellow-men. But I repeat, I do not take this stand; my ground is one of fact and scientific inquiry.

"I will not, this evening, tax your patience with an account of the history of the progress of Spiritualism, from the days of the celebrated Rochester Knockings, to the present hour; nor with a narrative of the spiritual teachings of the past; these you will find recorded (enumerating a number of books); suffice it, then, if I tell you that upwards of five hundred works have been published by different authors upon Spiritualism and its phenomena, and that periodicals on the subject are being published in all known languages."

I will classify spiritual phenomena in different groups; and first, the purely physical—these you will find recorded as far back as 1347—similar to the numerous cases where persons have been raised and carried a considerable distance without any visible agency; musical instruments carried through the air, performing as though mortals

were playing upon them. "These, I hold, may be conceded as established facts."

The second group of phenomena is that of producing raps or knocks. These telegraphic signs, for such in truth they are, need no confirmation on my part; they are so common, that thousands even in this town have received messages spelt out by this means. I have known messages to be spelt out by the tilting of a semi-grand piano at my own house, accompanied by loud raps; no one at the time being in contact or within several feet of the instrument. I have heard sentences spelt out by the strings of the piano being struck by invisible agencies.

The third group of phenomena includes the uttering of words, sentences, etc.; the appearance of hands, arms and spirit-forms wholly or in part developed. Fortunately, within the last few months, instances have repeated themselves, so that I could name a score of witnesses, within the circle of my own friends, who have seen spirit-forms or appearances. They usually appear with the head and bust developed, and very luminous, though perfectly solid, and move about at will, but so transparent that objects are seen through them. I need not remind you that the great physical forces of nature, namely, light, heat, motion, electricity, chemical action, etc., are ascribed to unseen waves; a subtile, all-pervading cosmic ether is supposed to fill space, and the mere change of the nature of its vibration, producing light, heat, electricity, mechanical motion, etc.

We have thus our great physicists driven to the accepting of theories by which they admit unseen agencies. I ask what are the causes of these dynamic physical forces; these great agencies that uphold, in all their potent grasp, this globe we live on, and all other cosmic bodies? I further ask, whence arise the vital organic powers that set the dead material of Professor Huxley's protoplasm, in motion, and create forms of life?

At the meeting of the committee, held June 8th, 1869, Mr. Thos. Shorter stated: "My investigations into Spiritualism have extended over a period of fifteen years. Of late years, however, my inquiries have been directed to its bearings on questions of history, philosophy and religion, rather than to its phenomena, as to the genuineness and spiritual origin of which I have long since satisfied myself. As, however, it is the facts of Spiritualism with which I understand this committee is chiefly concerned, I shall confine my statements to these, so far as they have come under my own observation." He then gives many interesting facts which I have not space to transcribe, but concludes thus: "Before sitting down, I feel it a duty to protest against the phrase 'spirit rapping,' which has to-night been used as synonymous with Spiritualism, and for which a defence has been attempted. What is thus called is only one of the least of the phenomena of Spiritualism, and these phenomena are, as it were, only the fringe of the subject—its accidents, not its essence—they belong to its evidences; they are not Spiritualism itself. Spirit-

ualism is the recognition of man as a spiritual being, who, even while on earth, can, under certain conditions, hold communion with spirits who have left the mortal form."

On the twenty-third of June, at their meeting, Mr. D. D. Home, in answer to a call from the chair, said, after many other things: "In a trance I see spirits connected with persons present. Those spirits take possession of me; my voice is like theirs. * * * While in Paris, I saw a table lifted into the air with eight men standing on it, when there were only two or three other persons in the room. I have seen a pencil lifted by a hand to a paper and write in the presence of the Emperor Napoleon. The hand passed before and went to the Emperor, and he kissed the hand. It went to the Empress, she withdrew from its touch, and the hand followed her. The Emperor said: 'Do not be frightened, kiss it.' She then kissed it. It was disappearing; it came back to me, and I kissed it. The sensation of touch and pressure was that of a natural hand. It was as much of a material hand, seemingly, as my hand is now. The writing was the autograph of the Emperor Napoleon I. The hand was his hand, small and beautiful as his was known to have been."

"Mr. Jeffrey asked if Mr. Home could give any information as to the state and condition of departed human beings?

"Mr. Home said: 'that his information led him to the opinion that precisely as we go to sleep

here, so we awake in the other world. Wesleyans were Wesleyans, Swedenborgians were Swedenborgians, Mohammedans were Mohammedans. The spirit of a certain pasha who once appeared, was strongly Mohammedan.'

"Signor G. Damiani stated many remarkable things: 'In the spring of 1865, I attended a seance at No. 13 Victoria Place, Clifton, where there were some forty gentlemen, lawyers, physicians, clergymen and journalists, besides a fair sprinkling of ladies. I had been, up to that moment, an utter skeptic in spiritual matters. At first, I refused to sit at the large table whereat the manifestations were to take place, to keep a sharp look out upon the medium's movements. When it came to my time to talk to the spirits, the name of Marietta was given, as my sister. Having, as I thought, no sister of that name, I left the table in disgust. After the meeting was over, I remained to examine the *modus operandi*, when another came, whom I recognized with numerous tests, producing remarkable results. If that is not my sister, I thought, then there exists in nature something more wondrous and mysterious, even, than the soul and its immortality. What had taken place at this my first seance, produced such an effect upon my mind, that I determined to continue the investigation until I could come finally to a more rational conclusion upon the subject. During the fortnight of Mrs. Marshall's stay in Clifton, I frequented the seances daily, and on an average, four hours a day.

Spirit after spirit I invoked, who one and all established their identity through the most searching tests. Having been thus uniformly successful, I felt somewhat perplexed about Marietta. Had I been mystified in her case, and in hers alone? Finally I wrote to my mother, then living in Sicily, inquiring whether, among the nine children she had borne and buried, there had been one named Marietta? By return of post, my brother Joseph, architect, now residing at Palermo, wrote as follows: "In reply to your inquiry, mother wishes me to tell you that, on October 12th, 1821, she gave birth, at the town of Messina, to a female child, who came into the world in so weakly a condition, that the midwife, using her prerogative in such emergencies, gave her baptism; six hours after birth the child died, when the midwife disclosed the fact of having baptized the infant under the name Maria (the endearing diminutive of which is Marietta)." The birth and death of this sister, I have verified by reference to the family register.'

"You must admit, gentlemen, that in the above case, unconscious cerebration has not one leg to stand on.

"I have been present when a sheet of blank paper and a pencil have been placed under the table, and in a few seconds afterwards, these things being picked up, sentences were found written on the paper. Whilst in Sicily, quite recently, a most telling poem, two hundred lines long, in the Sicilian dialect, besides communications in *German*, *French*, *Latin* and *English*, have been

received in my presence, the medium in this case being a singularly illiterate person of the artisan class. * * * I have heard instruments sounding and playing in good time, and with correct enharmonic accompaniments, whilst, to my own knowledge, no one in the room, with the exception of myself, knew anything about music.

"The sound of footsteps moving about from one part of the room to another, I have repeatedly heard in open daylight, upon occasions when no one was present in the room with me, except a seated medium. I have seen a heavy table rise bodily from the floor, when only the medium's fingers and my own were resting lightly upon it. I have often, when seated, been shifted, together with the chair on which I have been sitting, a foot or more from the table. I have seen a lady raised in a chair at least a clear foot from the ground, and sustained in that position for several seconds, whilst no hands were touching her or her chair; the medium, moreover, being a considerable distance off.

"I have frequently held spirit hands, at all events, hands not attached to any corresponding body, in my grasp. * * Their contact has generally sent a thrill through my frame, somewhat resembling a slight electric shock. These hands would melt away and dissolve in mine. In the year 1866, at the Spiritual Lyceum, in London, I distinctly saw Miss Nichol raised in her chair by some unseen agency, and placed on the table, around which I and many others were sitting;

she was carried through the air with extreme swiftness.

"Another interesting series of phenomena coming under my personal observation, has been the voice seances, whereat I have heard and conversed with spirits. Having attended several of these with different mediums, and, in the presence of numerous investigators, I have, for hours together, conversed with voices which could not, on either of these, have proceeded from any living person in the room wherein, for the time being, we were assembled. The voices vary in pitch from the firm, vigorous, declamatory tone of the stage, to the most shadowy whisper."

I have copied a portion of this witness' testimony, because of the similarity of his experience and my own. Nearly all of the things he mentions, have come under my own observation, during my course of investigation of this subject.*

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* In our investigations in Memphis, in 1856, we had most of the physical manifestations mentioned here. Some of them were accompanied with intelligence. The medium who knew nothing of music, would be made to perform many fine pieces on the piano, while the instrument would keep time by raising up, no one touching it, but the keys, by the young lady performing. A guitar would perform with no visible hands touching it. On one occasion, it was moved, without any visible agency, off the table, across my lap, to the floor under the table, where it performed as though a mortal hand was playing on it. Bishop Otey told me he had placed his guitar under the legs of his centre-table, and it would play his favorite tunes which his daughter played in earth-life. We were told if we would put our hands under the table, they would shake hands with us. The sensation produced was more like a shock of a galvanic battery, than anything I have ever felt. They would show their forms when the room was darkened, by a light in the human shape. These things, and much more, were done, not necessary now to mention, demonstrating the presence of human spirits among us. Our time was not spent with physical manifestations, but with intellectual and moral teachings. I have felt but little interest in such things since, having

In answer to a series of questions, he gave his views and said: "That he learned from the spirits that there was no distinction of rank in the other world; it was a republic—a democracy. The longer we lived here, the riper we were for the next. And after we left the body we began to progress forever. Bad men have to go through an atonement, suffering mentally and repenting; but there was no physical suffering. The spirits were themselves studying the question of the Deity. Mr. Meyers asked: 'Are there any wicked spirits?' 'Yes, and lying spirits.' He then asked if they were of the Devil, and the answer was, 'Yes, he believed Satan did it all to deceive men.' "

I also make the following extract from the Countess de Pomar's written communication to the committee: "Does not the consciousness of the superior value of our inner selves become evidence in favor of the idea that the higher nature will survive changes of matter, and live on in knowledge when the materials of the physical frame will have been incorporated with a thousand other forms?"

It is at this point that Spiritualism comes to our aid by furnishing proof of the soul's immortality. Unhappily, however, so numerous are the mocking voices, that it cannot obtain the unbiased hearing its great importance demands; a consequence, probably, of its being somewhat in ad-

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long since passed that phase of the subject; yet, these have their mission to fulfil, and are, to many minds, the most demonstrative and satisfactory in the first investigations.

vance of the age, and, to some extent, on account of the impositions, practiced in its name. In the Christian world the belief has never failed, and this not merely because it is pleasing to believe that the dear dead ones still take an interest in our condition, but because of testimony given by so many of the noblest and purest of men and women, to the fact that they have been thus visited. From the days of the Christian Fathers, there is an unbroken line of testimony to this fact, and, curiously enough, it is borne by men who are applauded for everything but this belief in Spiritualism; when they speak of what they saw and knew, they are rejected, but are reverently believed when speaking about matters of speculation.

We should expect that growth in knowledge and goodness will be in the future as gradual as it is in the present, and if this be so, we can at once account for the contradictory answers so frequently given by spirits. If one of these has but recently left us, it can not know much more than it knew while in the flesh, and, therefore, will err speaking of subjects it can only fully understand when it has reached a much higher degree of knowledge.

It will possibly be said, that this must cast more or less doubts on all spirit communications, but no Spiritualist has ever imagined that absolute reliance is to be placed in what spirits say. We must always use our own judgment in regard to

these communications and take each of them for what it is worth.

In these later days, science has come to help us on our way, and show us the weak points and faculties of the old creeds. But lest we should bow down before, and content ourselves with, science alone, Spiritualism has come with it side by side. The same discoveries in electricity, which enable us to send our thoughts to the other side of the earth, were borne by Benjamin Franklin to the other side of the grave, and also serve our spirit friends to produce the little rap that sends a thrill of joy through our frame, as we receive a telegraphic message from those who have gone before us to the bright shore, proving that we are still loved and remembered, and that the dead are not dead, and can never die; giving them that consolation which no other doctrine has hitherto done to humanity.

From Mr. J. Burns' communication, I make a few short extracts, and, with them, conclude my quotations from this report of the committee:

"I have been desired by the committee of the London Dialectical Society, now investigating spiritual manifestations, to furnish them with some account of my experience therein. I do so with pleasure, but omit details as much as possible, as, no doubt, you have been overwhelmed with accounts of common occurrences. I may state that I have no power peculiar to mediums, nor am I conscious of spiritual existence, except through the most palpable physical manifestations.

I am, therefore, constitutionally an unbeliever in such things, and in all matters a Rationalist.

"From childhood, Mrs. Burns has been a medium, and many years before Spiritualism was heard of. Her sister Mary was found to be a very superior writing medium. By taking a pencil, she would write automatically in response to mental questions. I have seen her write on different subjects with a pencil in each hand, without giving any attention to what she was doing. This young lady has, also, the faculty of conversing with spirits face to face. A brother of mine, whom she never saw and knew nothing about, thus appeared to, and conversed with, her a long time; and the description she gave of him, and the information he communicated, was ample evidence of the identity of the spirit, and of the fact that there was a spirit in the matter.

"We have, also, cultivated the trance. Mrs. Burns has been in this state simultaneously with Mrs. Everitt and Mrs. Cogman, while sitting together in seance. They met in the spiritual state, and conversed and walked together. When they returned to their physical consciousness, they each gave the same testimony as to their spiritual experiences.

"Mrs. Burns and Miss Mary see spirits quite readily while in the trance. The spirits are, also, seen producing the direct writing. The spirits are, also, seen to move physical objects, and touch the persons in the circle. Mrs. Burns saw the spirits at Mr. Alsop's circle carry a Bible, up-

wards of eleven pounds in weight, from the sideboard on to the table. This process of carrying has been observed many times. The spirits do not put their hands under objects when they carry them; they place their fingers on the top of them. When the spirit voice is heard, Mrs. Burns sees the spirit holding the table and carrying it about the room.

"We make use of this seeing faculty as a means of communion with the spirits. To practice it, we retire to a darkened room, and in a short time, if the conditions are favorable, the spirits appear in groups in the vicinity of the persons to whom they are attached. By this means, persons now deceased have been accurately described by the clairvoyants. The spirits communicate their information by writing in luminous scrolls, which are promptly read. These spirits are of various historical periods and countries, and their appearance is very peculiar. Sometimes they write through Miss Mary's hand, automatically, and in different styles and languages. On one occasion a gentleman translated one of these communications, it was in Spanish, and the spirit had described himself as a Spaniard. In the trance, she has, also, spoken in various languages.

"Mrs. Burns sees spirits in attendance on public speakers, and has, also, observed them in the theatre inspiring the leading characters.

"The result of my experience has been to establish that there are two kinds of matter—one peculiar to the physical world, and one peculiar

to the spiritual world; that every object has a spiritual, as well as a physical, condition; that certain individuals give off this spiritual matter in such a way as to relate them peculiarly to the spiritual world, which constitutes such persons mediums; that this spiritual form of matter is that of which the objective personality of spirits is composed; that it is the link which enables them to control physical objects, and, also, that it is the bond which connects mind with matter in this physical state."

I have copied this much from the report of this committee, to show that similar manifestations are occurring in England, as have been in this country for now near a quarter of a century. Having seen nearly all of them myself, I can not question the truth of what the witnesses state, or the correctness of the "Report of the scientific committees appointed by the London Dialectical Society, to investigate the phenomena alleged to be spiritual manifestations."

It is passing strange that, with the proof before them of the relative importance of sense and intellect, of fact and theory, so many of our modern scientists should be found still cleaving to the old discarded folly of making our own mental conceptions a test of the truth. Some of these, not only reject the facts that do not square with their theories, but refuse even to inquire and investigate, contending that asserted facts are not facts, because, according to their preconceived notions, such facts are impossible. What is this

unphilosophical folly, but a tacit assumption of infallibility? Common sense, as well as experience, should teach them that the course of wisdom is to deal with a fact asserted by credible witnesses, by careful investigation, with patient trial and test, and thus ascertain if it be a fact or a fallacy. If it be found to be a fact, then it is their business to make that fact square, as assuredly it will, with the other facts of nature. It is the duty of an honest truth-seeker to mould his own theory as best he may, to the new facts found to be indisputable. Unhappily for the cause of science, this appears to be too severe a toil, or, perhaps, is thought to be too humiliating a confession for philosophers who claim omniscience and infallibility; so they go on obstructing instead of promoting the progress of all knowledge that happens to be in discord with their assumptions. It is sad to see professors exhibiting this dogmatism of science, which in them is more odious than the dogmatisms they so lavishly charge upon the professors of theology.

The committee appointed by the London Dialectical Society to examine and report on Spiritualism, a synopsis of which I have copied, has been frank and candid. Their example is well worthy of imitation by scientists in our country. If the things which they have witnessed, be facts, then science must look at them from a different standpoint than the one from which many have been disposed to view it in this latitude. Science must and will harmonize with truth, and truth must

eventually triumph over error of every kind. Our ignorance is the only reason why we think there is any antagonism between science and the phenomena of Spiritualism.

Ignorance, however, is not so great an obstacle to overcome, as the assumption of knowledge; the one is merely the empty house of which possession may be taken; the other, is the house barred and bolted against ingress. No where in the whole range of science, does the show of knowledge conceal more profound ignorance, than the theories promulgated by scientific men in regard to Spiritualism. It is to be hoped that the investigations which are now progressing in Europe, and especially in London, will result in a far more plausible theory, than any which has emanated from that source. For reasons satisfactory only to themselves, they have hitherto treated this subject with a strange neglect. It has been decried and discredited by two parties of opponents. The scientists have sought to scare inquirers by the cry of "superstition," because there, if anywhere, was to be found the sling and the stone, that could slay Materialism. This the Rev. John Wesley affirmed more than a century ago. On the other side, authority formerly sought to frighten by a warning against trespass upon holy ground, because it deemed wrongly that to apply science to the question of the spiritual nature of man, its existence, its dwelling, and its destiny, was to deny the validity of its own mission. The time has come when the pretensions of any party to

prohibit inquiry can be no longer recognized. Anathema can not be permitted to rest on any branch of knowledge. Wherever there is something to be known, it is our right and our duty to search for it. There is no dangerous truth, nor any desirable ignorance. There is no boundary for the explorations of science; nothing that is really insignificant or unworthy of being known. A new fact, however seemingly small, is a substantial addition to the sum of knowledge—it may be the pioneer of a whole territory of new learning. The tiny rap, insignificant as it seemed to be, has awakened an interest unknown previously upon one of the most deeply interesting subjects that ever engrossed the attention of mankind. It is destined, at no distant day, to lift the veil which has been between the visible and the invisible worlds; and we shall see that the immensity of space is filled with living, immortal beings who have passed through the earth-plane of their existence, and are enjoying their spiritual life of development ever upward. There is no reason why the invisible ether that floats between the visible worlds should not be inhabited by living beings. On the contrary, it is most in accordance with the whole scheme of creation, so far as we can penetrate it; that the spaces about us and beyond us, should be thronged with life. Do we not see an exuberance of life every where, in all that is evident to our senses? Does not the very strongest presumption thence arise, that the vast interspaces between the material

worlds, are filled with beings who once inhabited them, and who have gone through a similar process of organization that the inhabitants of earth have. God is uniform in his works. Universal law prevails everywhere, and if the same economy prevails in the creation beyond our senses, that we witness in so much of creation as is manifested to us, we must conclude that the beings who probably dwell in the vast spaces between the solid worlds are constructed of material adapted to the condition of their abode; and, therefore, of matter infinitely more refined than any thing of which our keenest sense conveys to us the slightest impression. It is not impossible, or even improbable, that the very atmosphere that envelops us, should be the abode of beings fashioned for existence in such a sphere, but invisible to our coarser senses. It is in accordance with the known economy of creation that it should be. From the nature of our material structure, composed of matter of a coarser kind, adapted to our more solid world, science is not yet prepared to appreciate this mode of existence.

The material of which our spiritual nature is constructed, must be finer than the finest gas known to science; as a consequence of this, it is not subject to the force of gravitation; consequent upon this exemption from the law of gravity, the power of locomotion must be vastly greater than we can conceive. It is the force of gravity that chains our bodies to the surface of the earth. Could we be released from the ever present influ-

ence of that force, we should be able to scale the sky or flash from place to place in a moment.

That this is true in regard to spirits, no one will question who has witnessed some phases of the phenomena. I have seen them appear to float, as it were, in the air at will, without the least apparent effort on their part; constituted of material infinitely more refined and elastic, lighter than the atmosphere, and having no impediment in earth or in the air, such a being could move in any direction at will. It could pass with the speed of thought from place to place, however distant. The densest rock, the hardest metal, would be no impediment, whatever, to such a being, because of the still greater rarity of the medium by which it would be encompassed.

What we call a solid, is only such to our sensations. Science tells us there is no actual solid in nature; to its eye, the most compact substance is only an agglomeration of atoms drawn together and kept together by an attractive force, with spaces between them. We say of a substance it is solid, only because it impedes the action of our muscles. The spirit being composed of atoms infinitely more refined than those of any earthly substance, can certainly penetrate and pass through the most solid substance known to us with perfect ease and facility, and that, too, upon scientific principles. No displacement of a single atom of the penetrated body would be necessary, and no greater effort would be required than for ourselves to pass through the air. How must the

atmosphere be laden with beings imperceptible to our touch, though incessantly striking upon us? How many delicate waves of sounds are traveling through the air which the natural ear cannot catch, but which the inner ear of the clairaudient can hear? What would be the influx of strange and undreamed of knowledge, and what new beauties and wonders would be opened unto us, if our spiritual senses were able to penetrate the invisible world around us?

Distracted between the arrogant teachings of science and authority; the one pointing to fact, and the other appealing to faith; the latter claiming the existence of a spiritual "inner man;" the former as dogmatically asserting: "I can find no trace of it;" they seem to be antagonistic. And thus they have been, the one contending with the other. There authority venturing no definition of this inner nature, either as to form, substance, dwelling place in the body, relationship to the material structure, or the conditions of its existence in the future, it is not surprising that painful doubts should prevail, nor that thousands of thinking minds find their faith failing them; they try not to think; they strive to thrust out the intruding thought of unbelief. Multitudes who endeavor to persuade themselves that they are believers, are still conscious that their faith in the soul's immortality is not so fixed as before the Materialists of science had whispered doubts into their minds. Hence, in cultivated society every where throughout Europe and America, there is a

vast stratum of unbelief; it pervades the press, not so much in the form of avowed skepticism, but in a shape more insidious, therefore the more dangerous. I hope and believe these antagonisms will be harmonized by the manifestations of those who have passed the veil and show themselves as occular demonstration, that they still live.

These views of our future home, as taught by spirits, are strictly in accordance with the laws which science shows us to be governing the world in which we are now dwelling, and we may fairly deduce from them the prospect of an existence in the future, for the spirit that has been emancipated from its clay tenement. Such a destiny is worthy the dignity of his intellectual and moral nature, and source from which he derived his being, as revealed to us in the Bible. It is, also, in harmony with what St. Paul says of coming to an innumerable company of angels and the spirits of just men made perfect, who, though invisible to mortal sight, yet whose companionship he enjoyed when he was caught up into the third heaven, and could not tell whether he was in or out of his natural body; but he knew he was in Paradise, or place of departed spirits, which, as we believe, is not very far away; at least, near enough for the first martyr, Stephen, to see into while yet he was living here, and which thousands have seen with spirit eyes, and whose music has been heard with spirit ears while in the natural body; their eyes being opened, as the prophet's servant's were,

to see the invisible host that were on the mountains and in the air for their defense.

I copy from Mr. Edward Cox, of London, sergeant-at-law, and one of the first scientists of England, who has recently published a work on "psychology," the following: "I have preserved careful notes of seventy-three experiments in addition to the extensive series undertaken by the Dialectical Society. All of them were made with care and caution, with tests suggested by scientific skill applied by scientific men, whose desire and design it was to detect imposture, and who were actuated only by an earnest resolve to expose fraud, if it existed, and to ascertain the very truth.

"The utmost precautions were taken to make mechanical preparations impossible, and to preclude confederacy. Each of these seventy-three experiments was tried in a private room at the residence of one of the investigators, and no stranger was admitted. The psychic came alone; was never left alone for an instant; was allowed to bring nothing with him; was purposely deprived of an opportunity for the introduction, preparation, or planting of machinery of any kind. For the most part the phenomena were exhibited under full light of gas, and when for special purposes, darkness was permitted, the hands of the psychic were always held in the firm grasp of two of us, and our feet placed upon his feet, so as to make any movement by him impossible, without instant detection.

"We have seen the departed faces whose claims

would appear to be so easily proved or disproved. We have viewed them in the light of day, and in the blaze of gas. We have talked with them, touched them, and once being invited to place a finger in the 'spirit's' (?) mouth, we did so, and received a painful proof that the face was not a mask or shadow, but a very human substance, indeed, with sharp teeth and salivary glands.

"But although some tests were applied to all of them, none were so perfect as to entirely satisfy us. Once we hoped to have devised a perfect test. In the house of our party, a well known scientist, the psychic was bound hand and foot with sealed cords, and wrapped in a dressing-gown, the sleeves of which were by us sewn together, and all confidently pronounced an escape from these bonds to be impossible without detection. As usual, in two minutes "the face" appeared at the curtain that was hung between the two drawing rooms, at a distance of eight feet from the psychic, and for full an hour this most human and unspiritual personage kept up an active conversation with us, calling us all by name, taking our hands, putting an iron ring upon our arms, and handing us books and other small furniture of the room in which he was. We went to view the psychic, and found him still in his chair, apparently bound as we left him, and we were on the point of admitting that the test had been conclusive, when one of the scientists observed that the dressing gown, which we had left buttoned, was now partly unbuttoned. From the position of the bound arms, it was im-

possible that he could have unbuttoned without releasing his arms from the cords."

I could give a number of extracts from this interesting work, which I think very clearly shows that science does acknowledge the fact that human beings do appear, converse with, and are handled by, the first scientific men in the world. From these phenomena, admitted to be true by scientific men, I think it is very clearly demonstrated that science does establish that communion, and, consequently, there is harmony between science and Spiritualism. This is what I assert, and what I think is very clearly proved to the unprejudiced mind. Both are in strict accord with universal law, having nothing miraculous or supernatural about them.

It seems to me that they have "exhausted all possible natural agencies," and that there is nothing left for them but to acknowledge "the spiritual theory." "If the evidences of the senses are not entirely to be rejected, no fact in science is proved more conclusively than this." The position I have taken is, that there is harmony between CHRISTIANITY, SCIENCE AND SPIRITUALISM.

I believe all of them are from the Great First Cause, and must of necessity harmonize the one with the other. Convince the intelligent portion of mankind of this TRUTH, and I think there would be few that would not embrace the latter as they do the former. If my Spiritualism be true, then my Christianity is also true; and *vice versa*. When the church can look at Spiritualism from

this standpoint, then I think it will cease its antagonism to it, and hail it as the harbinger of the great millennial day so long looked for, with so much interest, when the knowledge and the glory of God shall fill the whole earth, and all flesh together see and rejoice in the great salvation so amply provided for all the sons and daughters of man.

The veil which is now sometimes drawn aside, which separates the material from the spiritual world, will be removed, and what is called death, will be desired by mankind as the opening of the chrysalis in which our faculties are now confined to earth, which then will soar with inconceivable velocity throughout the immensity of space, and especially to this earth to minister to loved ones from whom they have been only partially separated for a little season.

Our positive knowledge of man's inner nature has been extremely limited; its very existence is disputed by nine-tenths of the scientists, who deny that there is anything not natural, or that there is any force in nature with which they are not already acquainted. The non-scientific world professes to believe in the soul. But ask them what it is, and few will give any idea of its substance, qualities, powers, or dwelling place. The teachings we have had from the pulpit, have been a vague, etherial immortality. There has been no well defined theory taught, embracing the true characteristics of the "immortal man," as St. Paul calls it, in any of the creeds or catechisms, with which I am acquainted.

My opinion is, that man is a trinity, consisting of an animal organization, which he carries through his earthly life, and leaves at death. That he, also, has a spiritual body, which is to the spiritual what the natural body is now to the spiritual body, and which is of so refined a nature that matter is no obstruction whatever to its passage through it. This body can, as Dr. Adam Clark says, "become visible to mortals," as well as communicate with them.

This body is but the fleshy garment which the spiritual body wears in the present state of existence, and when this garment is thrown aside by what we call death, then we are free from the laws that have controlled us, and are subject to other laws which are immutable, but of a very different nature. Of these laws mankind are not only ignorant, but incredulous as to their very existence, and still more, their action. One of the laws of spiritual existence is, that this inner nature can, and does, perceive spiritual things while the spirit is connected with the body. There are a number of these instances given in the Bible, where it is said their eyes were opened. My first examination of this state, was a servant girl of mine, in 1854–5. She would, while apparently senseless, with eyes closed, limbs rigid, and to all appearance unconscious, speak and write things which she could not possibly do when in her normal state. She would say she saw certain persons, talk to them, tell us who they said they were, and

what they said to us, and many things of a remarkable character.

My next examination was with Miss Fisher, with whom a dozen of citizens of Memphis investigated this subject for months consecutively, in 1856, a number of whom are still living here now, and they occupy the highest positions socially, and in their respective churches. She would, when in the trance state, describe minutely those of our friends present, tell us what they said, and thus give clear tests of their identity. This was then, and still is, one of the most interesting phases of this subject, of which I have recently had experience.

There is another, and a higher phase of this subject. It is this, that a disembodied spirit (so called), can take possession of mediums and use their physical organs as their own. With this I have been familiar for many years. There is no more mystery in it, than there is in one person mesmerizing another, and making them think, act, and feel as they please. The entranced person loses the consciousness of his own identity, has no memory of his own; but sustains the character of the person who has possession of and controls him. Their inner nature is partially severed from the body, while another spirit controls the organs to speak or write, supplying the intelligence, and will thus manifest itself to the material world, through the organs of a borrowed body. The utterances may be moulded, to some extent, by the instrument through which they come. A question very

naturally arises, what constitutes a medium for such strange things? In answer, there is no peculiar form, complexion, age or temperament; they are of all ages, both sexes, of all countries, and of all degrees of intelligence; some are weak and sickly, some robust and strong; they are in all ranks of society, and vastly more numerous than most persons suppose. The prejudice which formerly existed against such, has not been, as I think it will be ere long, entirely obliterated among sensible people. There are a few persons who are frightened at the foolish and ignorant assertions of some superstitious fanatics, that the power thus developed is a dangerous and forbidden one. Some of the most powerful are children from seven to ten years of age, thus proving the phenomena are not frauds. It is developed by practice, like any other faculty. Probably there are but few households in which there is not some member who might become developed to some phase of mediumship. If some three or four or more persons will sit together nightly, twice or thrice a week, there is strong probability that one or more of them would become a medium. I think the best place to examine the subject is at home, or in the circle of intimate friends.

It has been the custom of our teachers to apply the term supernatural to that which they could not analyze or understand. They attribute the inexplicable to a miraculous power. All this is erroneous. There is no miracle in any phase of Spiritualism. It is all in perfect accordance with

a law which has been in existence as long as any other law of which we have any knowledge.

Who would not have thought a man a fit subject for the lunatic asylum who would have asserted fifty years ago, that we should have in our commission houses in Memphis the means of communicating with the commercial world in advance of time, or in a moment to send messages and receive them across the ocean? Yet the principle of electricity has been in existence ever since the morning stars sang together at the birth of creation. The difficulties to be encountered are not more formidable in these things than some of the phenomena of science. After centuries of observation and experiment, scientists have failed to discover what the thing is which passes from the magnet to the steel, seizes the substance of the latter, and drags it to the former. We know of the existence of any force only by its manifestation. A force passes from the electric machine to the coated jar, but the investigators have failed to discover what the imperceptible thing is that goes into the jar, which, on leaping to restore the equilibrium that has been disturbed, can paralyze the strongest arm.

Man has existed on the earth thousands of years, and all that time the electric, the galvanic and the magnetic were all about him, controlling him, as they now are, and yet the discovery of them is recent, and our knowledge of them has been gained in our own day, but their *modus operandi* we do not yet understand; yet the facts no

one doubts. This is the age spoken of by the prophets, when "many shall run to and fro, and knowledge shall be increased." The astounding discoveries in the natural world are in harmony with the developments in the spiritual world. Many things which have been considered as laws have been found to be fallacies, and many things which have been regarded as miraculous or supernatural, are in perfect harmony with laws which are as immutable as the God of Nature who gave them. A new era is dawning on the world, and the sooner we renounce some of our old theories the better. Truth, law and principle are eternal.

Before leaving the scientific view of this subject, I wish to notice some fundamental principles acknowledged by scientists, which may shed some light upon this subject.

First. There is in man something other than the molecular structure; an intelligent entity structured otherwise than the body, by whose intelligence the material structure of the body is moved and directed.

Second. That this something dwells in the body in the normal condition of its existence, maintaining a certain relationship to the body, and receiving its impressions from, and expressing itself upon, the external material world only through the medium of the body.

Third. The general conclusion from the survey of the entire series of the phenomena of this inward something as manifested in dreams, som-

nambulism and trance, is that man has a soul as well as a body.

Fourth. That this soul or spirit is a distinct entity, capable of partial severance from the body during life, and entire severance at death, and does not die with the body. The Materialists themselves maintain that nothing dies, not even matter to which they limit their recognition; it is, they say, merely a change of form.

If nothing dies; if there is a soul; if we have souls clothed with matter that falls from us and exists forever, it is a necessary conclusion that the soul can never die, but must still live under conditions of existence adapted to its changed condition. Some of those conditions we know, others we do not and can not know. But we know this much, that by the death of the body, the soul must be released from the bonds of the material organs through which, alone, while living on earth, life under earth conditions, it could perceive and communicate; and this new condition of itself implies an enormous expansion of intelligence and power. Moreover, the disembodied spirit must be emancipated from the human notions of time and space, and the laws and conditions, by which it was to a great extent, controlled while embodied with a material organization.

All of this psychology can prove as perfectly as the facts of other sciences are proved.

Progression seems to be the law of the universe, and the soul is doubtless subject to this law. We may, therefore, conclude from these premises,

endless changes of existence will occur, and that it will be upward and onward forever.

The visible body is certainly a transitory phenomenon; the matter of which it is composed, is ever changing; something abiding there must be, or the visible body could not continue in existence, but that something can not be that which meets the eye. And if that which remains is not this, what is it? It is spirit. It is a spiritual existence, having form, shape, senses complete, and adapted to the new mode of its being upon which it enters upon its emancipation from its material form in which it has, for a time, lived and acted. As a ray of light through a dark room makes visible the illuminated motes of dust floating in it, so this spiritual being is made manifest to the eye by matter passing across it; the spirit being the real man, the material structure being only that through which it acts, in this its infant state of existence. Like the pillar of cloud by day and the pillar of fire by night, which went before the Israelites, it may be that the visible body hides, rather than reveals, the real presence of the person within it. Is the natural visible body capable of a transformation by which the ties of earth may be so far unloosed as to allow it to float in the air, or become actually invisible without losing its capability of again becoming visible—a transfiguration by which, as a spirit, it may be anywhere in a moment—not by becoming mere disembodied spirit—but by becoming spirit capable of embodiment at another place. There are many well

attested facts which seem to demonstrate the truth of this theory.

That persons have not only been elevated to the ceiling of rooms, carried out at one window and brought in at another, but carried by some unseen power a considerable distance, there can be no doubt, if human testimony can be taken in the attestation of such facts.

Scientists engaged habitually on dead matter, which they can handle at will and deal with as they please, are disposed to sneer at such things, and at the methods of research pursued by the investigator of the forces of intelligent life, and to discredit his science as being shadowy and unreal, because it has not the basis of a measurable and penetrable substance. None of the forces with which they have such extensive dealings are more perceptible or penetrable than the psychic forces with which psychology is concerned. Materialists know of magnetism, electricity, heat, light, gravitation, only by their action upon the substances of which the observer's senses can take cognizance. It is because the scientist sees certain manifestations of force that he concludes the existence of it, and he learns, or thinks he learns, the nature and qualities of that force by noticing its operations upon the substances coming within its influence. In fact, the physicist knows no more of the magnetic force, or the force of gravity, than the psychologist knows of the nerve force, mental force, or soul force. The physicist sees the steel leaping to the magnet in defiance of the laws of

gravity, yet he can see nothing, feel nothing passing from the magnet to the steel by which it can be drawn.

Science should seek only the truth; it should shrink from no conclusion, however strange or unpopular; disguise no difficulties. It is bound by the law of honor to make a frank confession of ignorance, and not to be ashamed to admit that there are still mysteries to be unveiled and problems to be solved, which they do not now comprehend. Let not scientific men, then, sneer at Spiritualism with its facts, even if they can not comprehend its theories.

First find the facts, and then construe the theory upon which they are founded. Do not start out upon scientific inquiry with a theory—the theory will color the facts. Study the conditions requisite to the production of the result, and proceed in strict compliance with these conditions.

You can not impose conditions upon nature and science. Nothing exists without conditions. Only one who has not studied this subject, would demand to impose conditions of his own, devising as tests of the truth of an asserted fact. Yet this is done by many in regard to spiritual manifestations. I am often asked why all these things can not be done in open light? Every one knows there are some things in chemistry which can be done only in the dark. Many of the spirit manifestations mentioned in the Bible were in the darkness. Many of these are done in the light. And now I ask the scientists of Memphis to go and

examine these facts, and give us your scientific explanations of them. I unhesitatingly say, that no honest man, who will go and see what is done in Mrs. Miller's presence, can for a moment question the facts, than he can any other facts of which his senses are capable of judging. My opinion is that those who have passed from us will soon show themselves in open daylight and talk to their friends.

I have watched with much interest, the course pursued by scientific men in regard to Spiritualism for many years; they have, in most cases, utterly ignored the subject as unworthy of investigation by them. When compelled by public opinion to examine its claims, they have not devoted the time to it that was necessary to form a correct opinion in regard to it. There have been, however, some honorable exceptions; one of these I will mention: Professor Hare, of Philadelphia, who, like most of them, was a Materialist, until converted by his critical investigations of Spiritualism. For years past, such men as TYNDALL, FARRADAY and CARPENTER, have professed to look with contempt upon the subject, as being unworthy of their notice; regarding the whole matter as barefaced imposture. They have been as much disposed to dogmatize as some preachers, but some of these classes are waking up to see the folly of the course they have been pursuing. They now are beginning to think there may be something in it, after all, worthy of their attention; they are modifying their views, and some of them

have had the manly independence to patiently investigate the subject, and give the world their opinion in regard to it. Mr. Crooks, editor of the *Quarterly Journal of Science*, of London, stands foremost among this class; he has learned some facts and phenomena, and published them, which have set the scientific men to thinking. They are learning that there are more things in this world than science has ever taught them—there is a new region of natural facts and truths which they have never explored; they are learning that what they have hitherto considered as fabrications of deliberate imposters, or the ravings of disordered brains, are sober realities susceptible of moral, if not mathematical demonstration.

I copy Mr. Crooks' account of one of his experiments, a more detailed account of which will be given to the public by this celebrated scientific gentleman:

"The phenomena I am prepared to attest are so extraordinary, and *so directly oppose the most firmly rooted articles of scientific belief*—amongst others the ubiquity and invariable action of the law of gravitation—that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and those corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions."

The domain of science has been too restricted.

It must, and will be, enlarged. Spiritualism invites it to its vast field of exploration. A spirit realm enfolds and pervades it, and is not antagonistic to, but in harmony with, it, if its truths were properly understood. This immense field, to which science is invited, contains prolific soil, ready to bring forth an abundant harvest, if cultivated properly, upon scientific principles; showing agents and forces which have not been recognized by scientific men.

The day is dawning—life and immortality are being brought to light by those who have been most in darkness themselves. Human beings who have passed away from their earth-life, return with their spiritual bodies, looking as natural as they ever did. Not a few favored mortals have seen, felt and conversed with them, but thousands of witnesses all over the land, can testify to the truth of these things.

Spiritualism has a mighty work to accomplish; it stands between two great rival mental forces, both of which have been arrayed against it; the materialistic force which has, to a great extent, ruled the learned world of the nineteenth century as with a rod of iron. It is yielding to the indisputable truths which Spiritualism is demonstrating, and ere long, I think, will surrender to the overwhelming array of phenomena which can not be questioned.

Christianity never should have arrayed itself against it; nor do I believe it ever would, but for the fanaticism of some of its adherents. It was

amongst the members of the Methodist Church that the modern phase took its rise, and it is among the members of the churches that there are the largest number of Spiritualists; not that they believe in, or have any sympathy with, much that has been held as Spiritualism, but they believe in the doctrine of "ministering spirits," as taught in the New Testament, by Jesus and the apostles. When Spiritualism throws off entirely some of its excrescences, then, I think, the churches will see that it is in perfect harmony, not with the creeds which they have been taught, but with the great doctrine of purity taught by Christ as necessary to happiness, here and hereafter; that we reap what we sow in this, in the other state of existence.

It is thus, I believe, that Spiritualism is destined to bring these great rival forces into harmonious development, and proclaim to all that there is really no death. That which you call death is but the renewal of life—of soul life—inhabited by that primary living substance, we call spirit. To the Materialist, it echoes KNOWLEDGE; to the Christian, it shouts, "faith is lost in sight;" the darkness of the past is gone; the dim twilight has disappeared, and the time has come spoken of by Jesus, when you shall see the angels ascending and descending. The day dawneth when Christianity shall put on her beautiful garments to meet the bridegroom—when science shall acknowledge the truth—and both shall shake hands with Spiritualism, and all in sweet harmony, shout the "Lord God omnipotent reigneth," to whom be glory forever.

CHAPTER IX.

Introduction—Communications received through a most reliable medium.

Having devoted as much space as I think necessary to the scientific view of the subject, I propose to show its harmony with Christianity. But how is this to be done? says the objector. I answer that I know of no better plan than to give what I have received from those whose position enables them to be competent witnesses, as will appear in the communications which are to follow.

It has always seemed very strange to me, that man, though giving evidence of progress in science, in art, and in all the various fields of knowledge pertaining to the earth-life, must still be limited to the imperfect conceptions of the past, in his views of the celestial existence. Is that universal principle of development ignored in man's capacity to know more of his future home than his fathers? I think not. Progression is stamped upon universal existence; nor is man's spiritual nature an exception to this acknowledged principle. God is uniform in His mode of procedure, and that which was made in his own image, and stamped with his own likeness, has com-

menced a career of unfolding which is to continue eternally.

The same people who hail with delight any new application of a principle in the world of matter, who will confer honor and emoluments upon him who is the instrument of its promulgation, will, with an inconsistency most glaring, endeavor to heap condemnation upon the head of him who has the temerity to avow that he has perceived a new light in the spiritual firmament. We honor the name of a NEWTON, FULTON and MORSE, whose discoveries have done so much for the natural world, in the aid afforded man in his material labors; but what is the reward of him who fearlessly announces to the world, and asserts his ability to demonstrate its truth by the evidence of those who have passed beyond the physical, into the spiritual, life, that they can, and do, give their experience and views upon their present condition and employment. There are those who will cry: IMPOSTOR, VISIONARY, FANATIC, INSANE, or agent of the DEVIL. So the church spoke of Jesus and St. Paul; and if they have done these things to them, what may we not expect at their hands? It is with full knowledge of these facts, and a just appreciation of the results, I give my teachings upon this subject, that all may judge for themselves. It seems to me, that no rational mind could be so obtuse as to reject that which all must acknowledge is a great want of humanity. It brings man into communion with the angels, expanding his mind and purifying his heart. Let

the skeptic sneer, and the bigot scoff or cavil as he may, the Great Father looks on this work with an approving eye, and the angels shout for joy when they behold the sweet intercourse which has been opened between the two worlds, by the DIVINE PHILOSOPHY which unfolds to man a higher destiny—a nobler life—a more beautiful existence than has been dreamed of in the past.

Those who have not undergone this process of spiritual unfolding, can have no correct conceptions of the delightful calm and deep-felt serenity which gradually overspreads the soul, as the influences of the spirit home gather strength by receiving communications from loved ones gone before. They come and tell them of their experience in passing through the death-change, to the enjoyment of the blissful Paradisiacal home they have found "over there." Well do they say, "all our troubles are over."

The VANITIES, RICHES and HONORS of earth sink into utter insignificance, when compared with the real happiness enjoyed by our friends who have "passed over the river." What the world has so much dreaded, the separation of soul and body, is but a delightful repose and a glorious awaking to everlasting joy, and the fruition of all we are capable of enjoying.

These communications were not obtained through any paid or professional medium, nor were they sought from home, but they were given in the seclusion and quietness of an humble home, with no one present but the medium and myself.

They are from relatives or intimate friends, and mostly designed, as expressed, for religious instruction and encouragement. The reader will please remember, that our friends came to us, not with theories or speculations, but they brought to us their experiences of the present, and told us of the conditions which surround them in their spirit home.

I feel it to be a duty due to them, to myself and the cause, to give them just as they were written, leaving all to form their own opinion of them. If I had consulted my own views, I would have stricken out some things in reference to myself, for I felt that I was not deserving the opinion they have given of me or my work. I have done nothing for which I deserve praise; I have simply been an amanuensis for others to speak their convictions to the world.

I ALONE am responsible for the publication of these things. No *church*, *sect* or *party*, can be, in any sense, implicated by them. They will, doubtless, receive the ridicule of some, and the sneers of others, but though I have past my three score years of my pilgrimage, I expect to live long enough to see these truths believed, and enjoyed by multiplied thousands who now stand aloof from them. With this prelude I commence with:

Communications from W. K. Poston, Susanna Watson, N. W. Seat, W. T. Anderson, and Allen, who died when a little child:

Your dear, kind and devoted friend is not here

at this time, but we will try to get him to us, so that he may enjoy a few moments' intercourse with you, dear Samuel. I know he will be glad to say something to you to-night. MOLLIE.

I will say to you, that we were very happy to see the step taken by Mary Posten to-day. We were there, and always attend that church now, for you all do, and our interest is for it, also. We think Bro. Surratt a capital preacher, and can endorse what he says on most all subjects. We pray and implore the blessings of heaven to rest on that church. I will now cease my remarks, and permit your loving friend to say something.

MOLLIE.

Well, my dear old friend, Bro. Watson, I am grateful for this opportunity of talking a little to you to-night. I have been with you nearly all day, but did not know that this opportunity would be afforded me. I was happy, yes, shouting happy to day, when my dear precious child started one step toward the better land; I am happy to know of the convictions of her conscience. Mary has changed very much in her thoughts and inclinations. I have prayed, yes, implored the influence of a Savior's love to reach hers, and all my dear wandering children's hearts; but think, sometimes, a father's prayers will soon be answered, that they may feel the sacred fire of love divine kindled and burning in their hearts. I want you, Bro. Sam., to exert an influence and power over them for me; tell them I keep a watchful eye and prayerful heart, always, over and about them.

O, that I could but see them coming home to Jesus, I would shout, yes, shout forever.

You have a minister that is calculated to win persons to him and the church, and will do good.

Memphis is a wicked place, and heaven grant that such men may be instrumental in reclaiming the wicked. We are grieved to see the wickedness and sin there. We are not ignorant of the condition of the current of Memphis and the world generally, and I sometimes think, if I could accomplish good, I would willingly sacrifice my happy home, and go to earth and *exhort* till my voice and strength failed. My faith is strong, Bro. Watson, in the prosperity of religion in your midst.

Now, we are watching with vigilant eyes, the progress of the cause you have espoused, and can see the cause advancing with rapidity, and shall hail the triumph with Christian joy and praises to a kind Redeemer. Men are falling into the belief every day and almost every hour, and ere long the world will, with bright and shining testimony, come forth in the glory of the brightest star of the galaxy. We are looking for the day with unbounded interest, more than you are aware of; keep persevering, and I need not say to you, not to be afraid of what men may say of you, but do you do your duty and perform your task well, and you will be favored by high heaven. Your friend, W. K. POSTON.

Q. Is there any one here to-night that wishes to say anything?

A. Yes, a lady whom I have seen several times before.

Q. What is her name?

A. She says it is Mr. Watson's mother.

Q. Will she say something?

A. I certainly am always ready to talk to you, my dear son, and have often been present—never yet do I remember of writing through this medium. You have thought, and I know it, "strange

that my mother don't write through Ellen." Well, I won't give my reasons, but it does seem that when there is an opportunity, there are so many who are crowding to say something, that I listen, and delay to another time. I am not trespassing or using anyone's time to-night but my own; and oh, my dear son, you know I am happy to speak to you once more; I have never wavered in my watchful care over you, and you are, and always will be fortunate, as long as you have such vigilant watchers to guard and direct you. You ever have a host around you, and, sure enough, you feel their influence. I don't blame you for speaking of this subject as much as you do; it is an holy influence about you, and the recesses of your heart are filled with happy emotions which lift your thoughts upward, and you are very often, as it were, in another atmosphere. We have attained that purity of heart which throws its halo of light upon the poor mortals of earth, and this will be your enjoyment when you join the happy throng who have come to us and left you behind. You often wonder, my dear boy, "Why have they all left me, but a few, and I am on this poor old earth, and they are so happy?" Well, my dear son, yours is a peculiar case; you have just begun a work yet to be completed, and it takes time and just such a heart as yours, to perform this wondrous work. The time is fast approaching when your task will be finished, or, at least, when you will have done your part; but God will prolong your life to see the results of your labors.

I have so often been cheered to see you fill the position you do; you are winning a prize of glory which will be only enjoyed by such as you, and there are few like you. O, dear boy, I love you oh, so dearly, and reverence you the more. It is common for parents to expect honor from children,

but your course has been so noble and good, I, as your mother, honor and reverence you.

This world is so beautiful and every one so happy, that I feel that I will endeavor all I can to draw the hearts of some to persuade them to come to our land. I feel so much like talking to-night, that I will say something more about this glorious and beautiful world of light. There are many who never have any fortaste or assurance of what we felt here; there are some happy ones. While on earth we have felt as though we could peep into heaven, or, rather, a beautiful world; we don't call this world heaven, for we are anticipating a heaven, just like you do; we are striving for that world just like you all strive to attain this. You all think, when you get here, you will be in glory; well, it will be glorious to you, but you will not be satisfied with this degree of happiness, but will look forward to that heaven of eternal rest; you are not prepared or in a state for that blessed abode, until you pass through a change which is only realized here, and when you get here, it will be such a delightful place, you will sing, "I wonder if I'll ever get to heaven?" We are busy working for Jesus, and stand, as it were, right at the foot of the cross, and yet we cry, "A little nearer, oh, my Savior." We are not satisfied, and the attainment of this life, creates a longing desire for something more.

We are differently employed; no one doing the other's duty; each one is responsible for his or her conduct here, in order to insure heaven; so it is for you; the heart of man makes, for itself, its own heaven, both here and when we go to the home of the saints.

You, my dear child, must press on till you are called home. I shall watch over you to direct you. Your mother, SUSANNA WATSON.

Communication from Dr. N. W. Seat, an old schoolmate, who was long afflicted. He was a member of Dr. Deem's Church of the Strangers, New York.

Yes, you must know there is some one of your friends always with you to communicate with you; you are never alone treading the paths of your earthly life. My dear Bro. Watson, I am anxious to talk with you, my friend, and any thing you wish to know, I am more than willing to answer your questions. I never, in all my thoughts and opinions, could form any idea of the glory, the beauty, the joy, the unbounded happiness which I am blessed with here, and could I tell you all, I would be that much the happier; I can't do it; but you never will know all until you are a sharer of its bliss evermore. It is worth a whole life's time, long as it may be, striving for, denying yourself, enduring toils and afflictions for, and were I on earth, I would be willing, yes, more than willing, to suffer tenfold the affliction, if it was my Savior's will, to enjoy the recompense I now enjoy. Would I could tell the whole world, Bro. Watson, what I met here, and if my dear wife could but know it, she would no longer grieve for me, but with anxious and willing and cheerful heart, wait, and bless her God that I am happier, yes, far more so, than while on earth. She does feel resigned, but not knowing my perfect felicity, and not being sensible of the great change and delightful exchange, she is not prepared to receive the dispensations of a kind Father, who is always doing what is best for his earthly children. I thought I was prepared to meet these dispensations, but I see now I was not.

You must send this to "Mary," tell her that your wife was my medium; she will accept it sooner, and I know she will feel happier, having

had it from me through this channel. Tell her I want her to be patient and to be a devoted Christian, and devote her life more to God than she has ever done, for I feel that I was one of the feeblest of his followers, and if my feeble efforts secured for me such an ecstatic inheritance, I want her to live nearer to God than ever. She is a good woman, yes, my dear wife is a good woman, and I love her more than ever; I did not think, while on earth, that any love could be stronger, but this life fills us with purer affections and deeper feelings of affiliation than we ever experienced while on earth. I write in this strain, because I know she yearns for one word from me to cheer her troubled heart. *Cheer up, my dear Mary.*

This world is bright and beautiful beyond description; we have every thing here to contribute to our enjoyment. While on earth, we had many things of a temporal character to add to our enjoyment; here we have many things bearing strong resemblance to earth; we have here many things to please the eye (spiritual), to delight the ear, and words of praise to fall from our lips; indeed, we have all reasons to praise the good Lord for his goodness; he is so kind and so benign. You have correct ideas, Bro. Watson, of this world. It is more like earth than any one would suppose while wandering below; we were too apt to paint in our imaginations a too glowing picture—I mean, we thought that this world abounded with glittering and shining streets—but we are so changed by entering this life; we find that if our hearts are pure, all will seem bright and pure and lovely. O, Zion, how lovely to a heart and eye prepared for it, but if we enter with clouds of doubt, remorse of conscience, all will seem so here—there will be no brightness to burst upon, until we seek for and obtain the conditions

of heart to dispel these clouds. The more Christian-like we enter this life, the brighter and more beautiful this world is to us; our earthly career makes a bright heaven. On earth we needed sleep to strengthen our natural bodies, but here we are strengthened by divine grace. Not to say houses, but we have places we call our places of abode; every place is ours if we choose to call it ours; we have no special place assigned us, for one moment we are in one place, and another moment in another.

Q. Give me your views of the spheres.

A. There are spheres in this state, but we are as often in one as another. There are places for persons of different degrees of love, purity, and spiritual love and fidelity. We are here, preparing for the higher sphere, and that is glory. By sphere is meant only the degree of grace, love, zeal and ardor. It is just like a person while on earth; his blissful enjoyment is evidence of the degree of grace in his heart, and the degree of love of God in his heart, only produces a degree to that sphere. It is hard for me to tell what is meant by sphere.

Q. Did you find the Christian religion true?

A. I certainly did, and had it not been for it, I would probably be where no joy could reach me.

Q. What do you think of this materializing, so that we can see them (the departed) with our eyes?

A. It can be done, but I have never seen it done; there is a desperate effort here to do it, and I will be one to try it as soon as I am prepared for it; I don't think we could appear very plainly to you, but we might be recognized.

Q. Can you tell whether I am a medium?

A. You may become one some of these times, but it may be a long time; if you ever are, you will be a good one. It is better for you not to be one now.

Q. Why not?

A. Well, sir, you have too much to do, and too much on your mind; besides, you are to write a good deal, and you must be kept in private, and persons knowing anything of your being a medium, would be flocking to you.

Ellen, my dear daughter, I am much grieved to know that you suffer yourself to have any misgivings as to the truth of your capacity; you should know that you must prepare yourself for these doubts which will invade your peaceful breast, to disturb you and harass you, but by all means strive to dispel them—drive them far from you, and I am sure you and all will be happier by your doing it. We are all anxious to make any kind of medium of you but a rapping, and that we regard as nothing with any who look at this subject from a Bible standpoint, but there are many who must be convinced in this way. We want you to write, but do not see the need of entrancing you; your mission is not to convince any one, but only intended as a social and religious enjoyment with our own families, therefore, we only intend a social intercourse through you. I would oftener write, but there are so many who are always eager to talk with Bro. Watson, that I give back, and now I think it best not to intrude too much upon your time, as there is a young man who says he is your husband's son, and wishes to write; I will be with you as I am, at your next sitting, and much love to your mother and Mary. Your father, W. T. ANDERSON.

Many kind thanks to your dear wife's father, who so kindly gave way to me. I have but little to say to-night, dear pa; I know your deep solicitude to hear from some of us, and as I had said but little to you, I came forward to chat a

while with you. My experience, dear pa, has been a blissful one. I have always been a happy inhabitant of this country; never having sinned, I had no penalty to pay, and I only wish all could make the same expression and realize the same experience. There are many who came at an early age, that can testify to the same. We are very happy, but this you know; yet we never tire of telling the same good story. We have a blessed Redeemer, who can cleanse all from impurities, and make our souls happy, tranquil; then, again, there are many who had a hard and thorny path to tread while on earth, caused by transgressions, that have never enjoyed that height and depth which it is the privilege for the good to enjoy. I do wish the world could be impressed with the necessity of living in a right manner on earth, so as to insure for them a happy home here with us; but the world goes on careless, caring for nothing. You cannot expect much of a sermon from your son, for I never preach, but a few words will suffice. I love to work for him who has done so much for me, and prepared such a home for his children, good or bad, though I fear there are some hard ones who will never enjoy a happy home. ALLEN.

CHAPTER X.

Communications at home, New York and London.

A few hours before I left for Europe, on the sixteenth of June, I received the following:

DEAR BRO. WATSON.—We do not intend to say

much this evening, but can't resist or slight the opportunity to say something. There are others here, names of whom I shall give you, if you desire me to do so. Your mother, Susanna, she directs me to say: your father, Levin Watson; your wife, Mollie Watson; your son, Allen; daughter, Bettie; your father-in-law, Allen Dupree; mother-in-law, Betsey Dupree; father-in-law, W. T. Anderson; sister-in-law, Lollie Friends Poston, and David J. Allen, and others, but I can't call their names, friends, I suppose. You see, Bro. Watson, there are a host of us here to-night. We have come to take a final farewell—not that I mean that you will not return home, for we believe you will, but when friends part for a short time, they say good-by; but for a long time, we say farewell. I don't want you to think we will not see you, or converse with you again during your absence, for we will, the first chance you will give us, and do not fail to do this. We will be with you to guard and impress you. We think this a wise undertaking; it is well for you to go. Every man should avail himself of taking a tour now as the age is so progressive. You must store your mind with new ideas, for you will see much from which you can derive information.

I did not intend to say so much, for others you are nearer and dearer to, are watching me with eager desire for me to desist, so I say farewell. Given at your own home—to meet again.

C. B. Parsons.

Then was written: "Well, Sam., you do not know how full my heart is to-night. If you do not forget how much I appreciate your character and worth, and devotion and kindness to my dear child, you will not be surprised at my great joy to express my feelings now and at all times. I never could decline to thank you, Sam., for all this;

you were so kind to me and mine; yes, I love you now more than ever, and you certainly do feel that I watch over you, advise you through my influence, for you do things my way sometimes. I like to see things done up right, or not at all. This you do know, I believe, and carry out to the letter here just as I did while on earth. We have much to do here, which requires promptness and a willing heart. There are none here but those who love the Father, and delight to do his will at his bidding.

My wife is anxious to say, Sammy, I want you to think of me, as you always did. There is so much love here among the inhabitants of this country, that I believe the longer one is here, the stronger their affections are. Think of me, sometimes, Sammy, will you? Betsey has said all she has to say (you know she never was a great talker), and I will say a little more. You, my dear Sammy, expect to take leave of home and loved ones in a few hours, but don't suffer one thought to annoy you about yours or their safety; you must put your trust in God, and he will protect and bless you. Yours is a tedious and hazardous journey, but resolution and a desire to see and learn something more of God's universe, buoys or strengthens you on. I will say more to you in some other place, if you will only give me a chance. I won't make any promises of how much or how little I say, but one thing sure, I will say enough to let you know it is ALLEN DUPREE.

Several communications were written; I will make only short extracts from three. Bro. Allen says:

"Do you ever see my family? If you do not, for the love we cherished for each other, go to see them when you come home. Tell them all together,

that I have said this much to you, I want them to be good and treat everybody well, and to Willie, to be a good man; he will never regret doing this. I have more to say, but can't say all to-night. May God bless you, is my prayer.

DAVID J. ALLEN."

My wife says: "The hour is well-nigh spent, but I have not much to say to-night, Samuel, but the children want me to say to you not to get scared, for they think you will be. I do not know what to say, but you must put your trust in Him who will take care of you at all times. You will call on Mansfield, in New York, and there you can get something from any one you may desire. Will you go?"

Rev. W. T Anderson concluded by saying:

"We have said all we can to-night; you have done all you could, and be resigned to thy separation for a few weeks, at least."

These brief messages afforded me much comfort as I whirled through the streets, amid the darkness, to the depot for New York. Before sailing, I called on Dr. Mansfield, as I had been directed, and without informing him of what had occurred with me in regard to it, I entered, folded this several times, well sealed: "Will Dr. Tho's E. Bond, with whom I had the controversy in the St. Louis *Christian Advocate*, about the old clock, give me a communication? SAM'L. WATSON.

Dr. Thos. E. Bond's communications:

"Thanks, thanks, dear Brother, for this notice; I blush to speak at this time, for it recalls past doings and sayings, although honest ones, yet I now see I was wrong, and you was right. You steadily pursued the conviction of your soul, and to-day Sam'l. Watson lives, and will, when Bond and —— ——— will be forgotten. Could I but

return to earth again, I would not only retract all I said derogatory to the old —— (here a figure of the clock was drawn) that struck, but go hand in hand in your work in man's redemption from error. THOS. E. BOND."

I then wrote, sealing and folding as before, "Has Dr. Bond any advice to give me as to my future course on the subject of Spiritualism?"

When was written: "Bro. Watson, you need no advice from me; your advisers are spirits of a higher order than one who fought against light; had I but acted up to my convictions years ago, I should have been termed, or classed, a heretic, too, but fearing to depart from the old beaten track of the discipline, I tried to believe that it was not safe to stray from it, therefore, I took the steps I did toward the light to which you surely have. Parsons did not cover his light, nor did Olin and the Wesleys; they will not only advise you, but will instruct you in your future doings. If, at any time, you think I am worthy and capable of advising you, it will give me pleasure to do so. Say to Mrs. Watson not to doubt, but have confidence in all she is called to do; we are with her.

Your brother, THOS. E. BOND."

"Will Dr. Stephen Olin give me advice as to my duty in regard to Spiritualism? S. W."

This was folded as the others, twelve or thirteen folds, and sealed with mucilage.

"This is more than I had expected or hoped for. Bro. Fisk came for me, and informed me you was calling for your friends, and desired me to be in readiness in case you did solicit either him or me. Bro. Watson, I feel honored by this call from you; would that I was capable of advising you on that most of all important subject. Really, Brother, I need to be instructed. But allow

me to say, you are in angels' hands and keeping. You need not have any fear for the future, you only have to heed your impressions; they never deceive you. Would you be advised as to your European tour, call upon, and advise with, Judge John W. Edmonds; he will not only post you in all important particulars, but will give you letters that will greatly assist you abroad. We then want you to call on Mr. A. J. Davis, and make his acquaintance; you will never regret it. I will go with you over the deep blue sea. Your Bro.,

STEPHEN OLIN."

I then wrote: "Will Dr. Wilber Fisk write me anything he may see proper. S. WATSON."

"My dear Watson: As Bro. Olin has just remarked, 'this is more than I had expected.' I have, with pleasure, witnessed your doings since you left the bonds of the church; not that you ignored much of the teachings, yet you behold a greater light than the church has, as yet, ever reflected; and, true to your convictions of right and duty, you stood out from the church, and dared to proclaim what you knew to be truth. Brother, fear not, even though you may be persecuted, you will rise above all, and triumphantly lead our church into greener pastures than ever they have fed; you are doing your duty, and what is more satisfactory you feel the evidence within. You are doing right, as Brother Olin says, and we will go with you. Your Brother, WILBER FISK."

I then asked: "Will Rolfe Eldridge, who died in Arkansas, write to his wife, and give tests as to his identity and comfort to her?"

"Bless you, bless you, my dear Samuel; I know you will not scold me. I would not take this time, was Mr. Eldridge present to control; but in his absence, I come to say a word of cheer

to you and Ellen. Bless her willing and, at times, doubting, heart; for even that she will allow us to use her organism. She will be to you, Samuel, all in all; say to her, be passive, write what she is impressed to write; she will never be deceived. Well, dear one, you are going among other people altogether. You will speak in London, so be prepared to give them your experience; they will be not only interested, but practical thinkers.

Your MOLLIE."

I went immediately to Judge Edmonds' residence, at 71 "Irving Place," and found he had already written letters of introduction and commendation to five of his friends in London. The next morning, I called on Mr. Davis, and at noon sailed on the Canada for Liverpool. I delivered only one of these letters, but that was sufficient for all practical purposes.

After I left New York, he wrote the following letter to Mr. Burns, the editor and publisher of the *Medium and Daybreak*, published in London:

A DISTINGUISHED AMERICAN VISITOR.

MR. J. BURNS—DEAR SIR.—Yesterday I gave to the Rev. Samuel Watson, of Tennessee, letters of introduction to you and others of our friends in London. He sails for England to-morrow, and I feel that I ought not to be content with the formal words of an introduction, but that I ought to inform you, and through you our friends in general, the particular claims he has to our regard and confidence.

When, some twenty years ago, Spiritualism was spreading with great rapidity in our Northern States, its progress at the South was very slow, owing, as I supposed, to the state of society which slavery had engendered, and which

caused the people to fear the loss of caste if they should show any inclination towards a cause which then attracted so much ridicule and denunciation. I communed with the spirits on the subject, to see if no remedy could be found for this state of things in the slave States, and I received an assurance that when the impending contest was over, and slavery was abolished, the progress of our cause would be more rapid in that section of our country. Since the termination of the contest, in 1866, I have watched with intense interest for the fulfillment of this prophecy. I have, to be sure, seen that during the last five or six years the progress has been more rapid at the South than it was before and during the war; but I saw little or no sign of that rapidity which had characterized the movement with us at the earlier period. At length, however, the time has come, and mainly through the instrumentality of this Dr. Watson. He is a man of education and position in society, and independent in his circumstances. He is a minister in the Methodist Church, which is by far the most numerous sect of Christians in that part of the country, and for over thirty years he had given his services gratuitously to his church. He has served as a preacher and as editor of their religious paper, and acquired a decidedly high standing, not only in his religious denomination, but in society at large.

For some fifteen or eighteen years past, his attention has been drawn to the subject of spiritual intercourse, and in company with some of the first men in his vicinity, he has investigated the subject, and has been outspoken in his convictions of its reality. At length he made up his mind that more was due from him than merely the expression of an opinion. Accordingly, about a year ago he came on from Memphis, Tennessee, to this

city to publish a book upon the subject. He consulted me about it, and delighted me with his honest, frank and manly deportment in the matter. About the first of July of last year, his book came out. You have seen it noticed under the name of "The Clock Struck One." It immediately made a stir in his church, and after a series of transactions, which he can relate to you better than I can, the controversy resulted in severing the connection between him and his old associations. In the meantime, the controversy awakened very general attention to the subject. Three editions of his book have already been disposed of, and more are constantly called for. He has published another work—a small pamphlet called "The Clock Struck Two," and his correspondence has come in great quantity from all parts of the Union; and at the South has at length, and through his instrumentality, come that lively interest in our cause which was promised to us some fifteen years ago.

I have watched his whole progress since we first became acquainted last summer, and have not only seen how fearlessly and manfully he has stood up for what he believed to be the truth, but have observed with unfeigned delight the good sense which has kept him away from all fanaticism, and the sagacity which has enabled him to come out of the contest triumphantly. And now, after a year's troublesome controversy, he seeks rest for a while at a distance. He leaves matters in an admirable condition, and I trust he will find among Spiritualists in England, that kind regard and attention which he so richly deserves at our hands.

I do not write this for publication, though you may do as you see fit in that respect, but I do write it in the hope that you will make known the

facts I mention to our friends generally; and I remain, as ever, truly yours, J. W. EDMONDS.

NEW YORK, June 20, 1873.

[Dr. Watson called on us on his arrival in England. He is now on a continental tour, and is expected in London on August 19th, which is Tuesday evening next, when a social gathering will be held at the Spiritual Institution, to meet Dr. Watson and accord him hearty fellowship, as suggested by Judge Edmonds. We hope he may also attend the picnic on the following day.—ED. M.]

I found, on my return from the continent, a public meeting had been called to give me a reception at the Spiritual Institution. I copy a part of the proceedings, as they may be of interest to some, showing how Americans are received in that great metropolis:

RECEPTION GIVEN AT THE SPIRITUAL INSTITUTION, LONDON, TO THE REV. SAMUEL WATSON, D. D., MEMPHIS, TENNESSEE.

On Tuesday evening, a nice little party of the friends of Spiritualism assembled at the Spiritual Institution, 15 Southampton Row, to meet Dr. Watson, prior to his return to America. The company embraced many who were either Americans, or had been in that country, so that the guest of the evening felt amongst friends in more respects than one. The agreeable social intercourse with which the evening opened was interrupted by the calling of Dr. Sexton to the chair, that the more formal proceedings might be commenced without delay. The chairman introduced Dr. Watson, who, thereupon, immediately addressed the meeting.

Dr. Watson commenced by expressing his

pleasure at meeting so many friends in that free, easy, social manner. He had been assured by friends in spirit-life, that much of the enjoyment of those in the higher state proceeded from such occupations. He had been a Methodist preacher, and he considered that evening's exercises as a spiritual class meeting. The best place to examine into Spiritualism was at the quiet family circle. It was probable that there was a medium for every family in the world, if the faculty were persistently sought for. This year, in Louisiana, two of his family had been developed as very good mediums at a domestic circle. He named a lady who had sat fourteen times before she got any manifestation, and yet now, through her mediumship, spirit-friends could show their materialized forms in broad daylight, and converse with the sitters. With himself and wife at a table, he had been able to obtain demonstrations of the most satisfactory kind. The spirit of a deceased wife could post them up at home as to his wanderings, and those left behind were quite easy and contented under the circumstances, sustained, as they were, by information thus conveyed. Morse's telegraph was a grand invention, but the spiritual telegraph went not only all over this world, but to heaven, also. The spirits themselves rejoiced over the opening up of this communion. In America, its success had been more glorious than was recorded in the history of any church or movement. We must be liberal in our views, recognizing the immortality of the soul, and eternal progress in the Spirit-world, but dealing charitably with those who could not see exactly with us. All had errors, which it was their life-work to drop one by one. Taking up an umbrella and expanding it, the doctor said men's differences were like the points round the edge of the umbrella, but they all met

at the top. He hoped the time was not far distant, when this glorious truth would fill the whole earth.

The chairman intimated that he would be glad to hear any remarks from those present.

Mr. Burns, of the Spiritual Institution, said he rose at that early part of the proceedings, as he had more acquaintance with the gentleman they met to honor than the others had. Dr. Watson had not spoken at all of his own personal sacrifices in connection with Spiritualism. He had been reading "The Clock Struck One," and found that its author had had to contend with very much opposition in his defense of Spiritualism. Somehow, the speaker said, he was more drawn to those who suffered for truth, than those who gained riches and honor by it. There were plenty ready to accept good things either for truth or error, but few cared to make themselves uncomfortable on account of truth. He would rather be Jesus in the Garden weeping tears of blood, and apparently deserted by both heaven and earth, if he did so for the truth's sake, than he would be the chosen of the rabble, the pet of priests, or the mouthpiece of kings. He thought that those like himself were in the habit of underestimating the sacrifices of gentlemen who had descended from honorable sociable positions for the sake of Spiritualism. Their guest was one of those few devoted souls. He had turned his back on his church, with which he had been so long connected, and relinquished all that is supposed to be worth having in society. Such noble conduct was worthy of study, that our good resolutions might be strengthened and the weak aided in their efforts to do their duty.

The Rev. A. K. MacSorley said he entertained a very high regard for the position taken by Dr. Watson. As a clergyman of the Church of Eng-

land, he knew what it was to bear the brunt of popular censure, and he could assure the meeting that he did not at all enjoy suffering, but would rather avoid it if he could. He gave a variety of instances of spirit-communion, which ought to convince all reasonable men, and passed a high eulogy on the character and labors of Judge Edmonds, whom he thanked from the bottom of his heart for the good he had derived from a perusal of his writings on Spiritualism.

Mr. Thomas Shorter, editor of the *Spiritual Magazine*, then proposed the following resolution: "That we give a hearty greeting to the Rev. Dr. Watson, of America, and beg to offer him our sincere sympathy in the sufferings he has had to undergo in the cause of Spiritualism, and to express our earnest wish that he may long be spared and blessed with health, to carry out his future intentions to promulgate the glorious truth of spirit-communion." He was at all times glad to welcome a brother from America, from which country we had derived so much in connection with Spiritualism; but the fact that Dr. Watson came amongst them recommended by Judge Edmonds, rendered the occasion of greater interest. He, however, heartily welcomed Dr. Watson on his own account, and particularly as he had been a sufferer for the cause, left his church, and severed ties of many years' standing. Mr. Shorter regretted that the doctor's stay was so brief, and that a larger number of friends could not have the pleasure of meeting him, but he looked forward to another visit, at a future time. He would remind their visiter, that the numbers who attended the meetings in this country did not, by any means, indicate the real advance of Spiritualism, as these people were not so prone to assemble themselves together as their cousins on the other side of the

ocean. In this country, the literature and private form of investigation were more largely in use; yet he conceded that Spiritualism had made advances in America which we had not at present reached. He was glad to welcome Dr. Watson from Tennessee, that State from which their friend, Dr. Ferguson, came, whose visit to this country, all who knew him remembered with pleasure.

The Rev. F. W. Monck, in seconding the resolution, felt some degree of diffidence. He was, as yet, a novitiate, and unknown to most of those present. He felt an interest in the doctor, from the fact that he came from America, and, also, because he had passed through the fire, an ordeal which the speaker had himself experienced. He felt that all who had a work laid out for them by the invisible God, were immortal till that work was accomplished, and no form of opposition could, till then, harm them. Mr. Monck gave some of his experiences in spirit-communion. Recently, he sat for spirit-photographs with Mr. Beattie and Mr. Tommy, at Bristol. He desired them all to join in wishing for the spirit he had in his mind. On the plate there came a female figure with one hand on his, and bending over him, as he did over the mortal remains of his wife that day six years. No one present knew that he had been thinking of his wife. He had always regarded the anniversary of death with much pain, but Spiritualism had so altered his views and feelings, that he forgot the day, and had it recalled to him in the interesting manner above recorded. He said we ought to be jealous of Spiritualism, and retain it as a high and holy thing, and try to protect it from coarseness and defilement. He thought, by proper arrangements in the circle, the manifestations might much improve, and set aside the charge of trifling and unpleasantness which

was sometimes urged against them. He warmly seconded the resolution.

Mr. Everitt rose to support the resolution. He hoped the Father of all would everywhere protect their guest, and that angel-friends would shower down blessings upon him. As an instance of rewarded perseverance, Mr. Everitt gave the experience of Capt. Hunt, who had traveled much, and seen many mediums. He was repeatedly told that he would make a good medium himself, if he would sit forty times. At last he determined to try the experiment, and at much inconvenience, and amidst great opposition, he devoted from ten to twelve o'clock for the required number of nights, to sitting for development. As the allotted number of sittings passed on, his faith began to waver, for he had received no indication of success; but on the last evening, during the last hour, and in the last quarter of an hour, he heard tiny raps, which encouraged him to persevere, and at the time Mr. Everitt knew him, he enjoyed what he would not have lost for many more nights of waiting. That gentleman, in Mr. Everitt's room, saw luminous writing, which he said would be given to them through Mrs. Everitt's mediumship, and eighteen months afterwards, the prediction came to pass. Now, at every sitting, they had the lights and writing as described by that very extraordinary medium.

Mr. Morse was controlled by his spirit-guide, "Tien-Sien-Tie," and in the trance said he embraced that opportunity with great pleasure, and was glad to meet with one who had followed the plough of Spiritualism for so many years, and, through persecution, had at last achieved such a distinguished victory. International visits of that kind were of great importance. Each one brought with him his peculiar sphere, natural and spiritual,

which could exercise a distinct influence on others when their minds were excited to receive such impressions. Even simple social visits had a profound psycholigical value, but the one which they were at present honoring was of much more importance. The frivolity to be met with in Spiritualism, was sometimes due to the fact that spirits had to talk folly so as to reach the foolish. By improving themselves, men would be prepared for the reception of higher teachings.

Mr. Ganney said he had lived some time in Kentucky, and recently had met an old friend from that region, and on asking him as to the state of Spiritualism, his friend said that it had been considerably promoted by a book called "The Clock Struck One." This was the work of Dr. Watson, and that simple incident showed that the doctor did not keep his light under a bushel. The speaker said there was an outcry against the honesty of mediums, but he thought there was a great want of honesty in English society, for when people got to know the facts of Spiritualism, they endeavored to speak and act as if they knew them not. To such the doctor's example was instructive.

Dr. Sexton said they had heard much from the gentlemen, and now he would be glad to have some remarks from the ladies.

Mrs. Berry acceded to the chairman's good-humored appeal, and expressed her pleasure at meeting Dr. Watson. She attended that meeting to congratulate the doctor on the position he had taken in respect to Spiritualism.

The chairman then read the resolution, when it was carried with acclamation; and turning to Dr. Watson, Dr. Sexton conveyed to him, in the name of the meeting, the pleasure which it gave them to have the doctor as their guest that evening. He

regretted that the visit was so short, but hoped that they would see him in this life yet again. He would be glad to see him at work on the platform of Spiritualism in this country, and he hoped Dr. Watson would be carried in safety to his home in America, and long live to engage in the work which he had assisted and honored by his co-operation.

The meeting broke up very much satisfied with the evening's proceedings. Of all the many happy gatherings which have taken place at the Spiritual Institution, that of Tuesday evening was one of the most memorable.

After this meeting adjourned, a lady (a clairvoyant) who was born in New Orleans, came to me and said that my wife, calling her name, had showed herself to her, and conversed with her while there. Two or three days after this, just as I was leaving London for Edinburg, on my way home, I received a letter from her stating that my wife had written the enclosed letter to me, and that she thought, from the care she used in controlling her hand, she was trying to write in her own handwriting. If she had been living, and I had received the letter by mail, I should never have doubted but that she wrote it with her own hand. I copy the letter:

My Dear Husband.—I am with you ever, watching over you with fondest love. Ever seek me in spirit and you will feel my presence, for our souls commune with each other. We spirits cling to those we have loved on earth, and when we see answering feelings of love, of fondest remembrance, our souls are delighted, and we cling closer, trying to absorb all the dear nature into love, not only for ourselves, but all things; our lives above are lives of love; love everywhere makes the *beauty*,

the *glory*, of our supernal homes; thus we wish our friends on earth to live, and all their earthly abodes will blossom into a new beauty. We, spirits, will gather closer, and earth and heaven would become one. The time will be when we shall be seen in your midst, and hold audible communications with you; but before that blissful period arrives, the world of men must become purified by the waters of Spiritualism. Those blessed truths unfolded in the bosom of the celestial church now descending on this planet, in which all nations will join in one worship, knowing God as He is, not as He has been represented in the mistaken teachings of the past.

How my heart rejoices that you, my dearest husband, know of these glorious truths, and are receiving communications to instruct, console and rejoice your soul. My own happiness is increased thereby.

I wish much you could have lingered longer here, to have communed with me through this dear country woman of ours, whose blood relations are scattered throughout the length and breadth of her beloved country. The beautiful ones watching over her are, some of them, Americans, and she will have more too; they draw me with such strong bonds of love, that I must certainly visit them again, of which I shall inform you in America, through our own dear medium. Thus we love to establish those cords of affection in the Spirit-world, and from thence to earth. I am anxious to quit the medium, to return to you. No more at present. From your loving

MOLLIE.

This was written soon after my return home:

DEAR SAMUEL.—You are always conscious as to the presence of one who always feels a deep interest in you and all my loved on earth, but when

alone and needing one to watch over you, I am especially your watching one, and I come to be a comfort to you, and a guard in your sleeping hours, when, perhaps, you are not aware of my presence; but my efforts to make myself visible, I hope, do not fail, for I come with my little force. Strange as it may be to you, they assist me to do my work. Did you not know this, Samuel, when I, with the children, visited you while in the great city of the world, London? I think you did realize my presence, if not presence, my influence, for it was the greatest effort since I have been an inhabitant of this country; I wish I could talk to you, not by writing with pencil and paper, but come right square up to you as I tried to do. We are not always satisfied as to the result of our efforts, but would like to know from you if you saw me, or any of us, to your satisfaction. Pa and ma tried very hard to make themselves known to you, for they wanted to see you face to face. A host of friends were with you in London, and elsewhere, and an army encamped about you, for you were in a stranger land, and not even aware of the loved and dear ones who watched and guarded your footsteps in your many wanderings.

MOLLIE.

CHAPTER XI.

Communications from Dr. Bond, A. Dupree, W. T. Anderson, Author of Review; Dr. McMahon, his Daughter, and Mollie.

"Mr. Watson, Mrs. Watson is watching the symptons of a sick child—her daughter's child. (9th Sept.)."

Ques. Do you know what is being done in London, on this subject?

Ans. I watch the progress of it more in our own country than there in London, but know they are much further advanced than you are, sir, and can do more to astonish any one; I have seen more things performed which astounded my mind, which I had thought had been fathomed to their depth. We are not astonished at what we, in this life, do, but one thing that does astonish us is, that so many reject the truth of these things.

"Mr. Watson, there is some one present with me who wishes to talk some with you now, if you desire him to do so. Do you?"

A. Yes.

"He says he was a preacher."

"Well, dear Brother Watson, I don't think you will object to my calling you brother, for I feel that no name can be more expressive than dear brother, though our kind Sister Watson may say, as she has said, that brothers should hold no controversy. Well, I agree with her, and am done particularly with you, for you are too Christian-

like to feel any wrath towards me, who did treat you quite harshly. [I replied, I forgive it all.] Well, just like you; you always forgive and forget. If you can not think of me, I will no longer have these preliminaries. Your brother acknowledges his great error on earth. BOND.

"I am now prepared to appreciate your honesty, but must say, I scorned your views while there, but not because I was unwilling to adhere to the truth, but I then thought you an enthusiast. I don't think so now. If you were an enthusiast, you had a cause for it, and it is to be regretted that there are so few of them on earth. The world is covered by a mantle, and there is power just ready to lift it, when a perfect consent is given, and the public mind yielding, and ere long the mantle will be entirely erased, and, O, such a glorious truth revealed."

Q. Please give me your views now in regard to Spiritualism and Christianity.

A. They are not so widely different. I think one, when viewed in the light the Bible affords, aids the other. But Christianity is in itself independent of Spiritualism, but the latter can be enjoyed to move in connection with the former. I think the latter can be a stepping-stone to the other, at least; I think they blend beautifully, when viewed as I am impressed with the teachings of the Bible. Spiritualism is nothing more than an attendant on Christianity.

Q. Do you feel that you would wish to write something for publication on this subject?

A. I do not, Brother Watson; as yet I am but an infant in this new life, and would rather be better prepared by wisdom obtained, before I present this subject to the world.

Q. "Will you come and write through this medium?

A. Yes, any time I am permitted to do so.

Q. Did you find the Spirit-world as you expected?

A. No, not as I expected.

Q. Have you a spiritual body?

A. I have a spiritual body, sanctified and made holy like my God; not as perfect as he would have me, but I am striving to obtain it. We have to work to the attainment of this holiness of heart. I can realize a great change in my heart, but it will never rest till the change is so great as to afford purest love. I can not enter into this very largely; indeed, I can not gratify you to-night. Your brother, T. E. BOND.

"Samuel, I have been wanting to give you a welcome to your home several times. I have strayed off from my folks; in fact, I can't keep up with them; some in one place, and others in another; thus we go on to our different places of duty; we know nothing of labor or fatigue or inclination to shrink from duty, for what we do here is only a pleasure and happy task, and the more we are kept occupied, the happier our home here is. You know something of what it is to work for Jesus, while on earth; so did I, but nothing like you, Sammy; but now I find great pleasure in doing his service.

"Mollie is devoting her time to watching the movements of her children; she is very solicitous at this time; so are you. She can't stay in one place; she comes, and is off again. She said she tried to make you know her in London, and she thinks she did."

Q. Will you tell me something of the world you live in?

A. Sammy, you are not prepared to hear, or anyone else, in regard to this world we inhabit;

you are better prepared to appreciate what we say, than many others, but still you are doubtful. It will not be very long, Sammy, till you can see and believe for yourself, what is here and what are our pursuits. It is enough to say that we are very happy here, and that enjoyment depends on our course of living and acting. We are only good in works of love and mercy for our Redeemer. Sammy, you are very happy when communicating with us, and we know your feelings and do appreciate them; if I could, I would show myself to you both, but there is not one in Memphis from whom I could draw an influence or power, and we cannot do it ourselves.

Q. Are your views of Christianity the same as when here?

A. In some respects I could have been profitted and enjoyed the plan from which I learned the way, and that was good and secured for me my inheritance; but there is certainly an attendant now which greatly benefits and helps us, or you, on the way. We, while there, did not commune with saints, which is to you a deep source of strength and aid, crowding blessings, like showers, upon your way. A. DUPREE.

"Well, Brother Watson, kind sir and dear brother, I hail you a hearty welcome, since your return from the old world. We watched, guarded and directed your wanderings, and stayed, as far as we could, the destroying hand which might have blighted your prospects and crippled your highest aspirations.

"I was with you, Brother Watson, the night, or one night, while in the great emporium of the world, London, and was gratified to see and hear your intercourse with Dr. Bond. Oh, how my heart wells up with joy, when I see one who was

so far from believing in the truth as you do, come to the point of acknowledgment, and to make his vows of confession to you and begged to be forgiven. He is far happier, he says, since he did, nor was he happy until he did this; nor are any of us, if we do any injury to any one, and do not ask his forgiveness. Dr. Bond loves you very dearly, and honors your very name, and will let you hear from him often.

"I have gotten the consent of my friends here, since you have my name and requested me to write, to say something, but, Brother Watson, you must know we are limited in time here very often, owing to the multiplicity of our duties; we are pressed with errands of mercy and good deeds, so that we must sometimes neglect the accomplishment of one object, to secure another; we still perform our respective positions. God's call to the office of minister does not close as life does, but it is extended into this life, but we do not become fatigued here as we did while on earth; we work for the promotion of the good cause as we used to; we have glorious meetings, sometimes; there is much to do, and many glorious results. We rejoice at all times to see the cause prosper on earth. I would like, sir, to write more, but I would prefer you to call some other time.

C. B. PARSONS."

"DEAR DAUGHTER.—The time has been long since we have enjoyed this privilege, but the more appreciated. I directed this to you, but only because you are the medium for communication. I will be glad to say anything, at anytime, to your husband, Brother Watson. I will be glad to know that you are desirous to hear from us, and shall also be gratified to announce through this channel, my grateful and loving emotions of my heart

to one so kind and good to those to me so tenderly allied. We are blessed with natures purified and refined, sensitive to a favor, but not to a fault; the latter is earthy. I do live to watch you and feel a security in my conscience that you are fully protected, still I administer many times to you. Ellen, do try to live for Jesus, and insure for yourself an inheritance beyond the earth. Say to Mary—Let her light shine; to your ma—Be patient in suffering. I will bless you and direct you, Brother Watson, as far as I can. Good night.

Your pa, W. T. ANDERSON.

"Spiritualism goes hand in hand with Christianity. Neither would do so much as it does, unless connected with Christianity; the latter needs the former to assist the subject; it is certainly very comfortable, and there could be no one so happy without it; the latter is some help to the other. The kind of doctrine you have delivered, is hard to believe by a great many, but the day is fast approaching when there will not be one left to deny the truth of it, from the least to the greatest; all will accept it, and the world will be changed. It has always harmonized my feelings, and I never knew what depths of love and mercy could be bestowed upon earth's mortals; but I now realize its full joys and hallowed influence. Everything called Spiritualism is not it, but a spiritism called by some. I regret that many are deceived in this, but it is so, and those who are living in darkness now, will awaken to the light some day."

Q. Have you found Christianity to be true?

A. I would, if on earth, drop some ideas I advanced while there, for I see no good result to issue from them.

Q. Is not the church the best place to prepare for another world?

A. I think it is.

I am in active life. No lazy Christian spirits here; we have a great work to perform. It is a vastly mistaken idea with some stupid people on the earth-plane, that their exit is for a state of sweet and blissful repose—to sing forever the sweet songs of Zion, and lean on the breast of Jesus; this would not be a place of such happiness, if such were the case. Man, after death, is a more natural being than you would suppose—he brings with him the natural elements of man, but sanctified and refined by the influence surrounding him, which is of God, and could not be otherwise. We are actively engaged in working for Him who redeemed us, and the happier for the opportunity of doing it. All have not the same missions, but various ones, all tending to the same good and great end.

Now, don't you think you could be very happy here, Ellen? Try to get here, and I can insure for you a happy home. Your pa,

W. T. ANDERSON.

From the Author of the Review of Clock Struck One:

"DEAR MR. WATSON.—You will, no doubt, feel rejoiced to hear from me and Eugenia. We are most certainly in a world of spirits, and are not ourselves as we were while on earth, in many respects, but are realizing changes tending to purity of heart, being fitted for our new and happy existence. We are surely in a new world. Having passed through the darksome valley, we are now in the beaming and glorious radiance reflected from the image or character of God. I have not seen, but have been influenced by the presence of his dear spirit; we can exclaim in one accord: 'All our troubles o'er. We do feel a

deep and parental emotion for our little ones, but we do feel that we can guard and protect them still; we are with them much. There is no solicitude felt by us that brings with it any sorrow or grief; we are fresh plants in this kingdom, tender and must be nurtured by Divine grace and wisdom; we are weak, but our strength comes from the fountain; we are too prone to our self-reliance, but we shall see more than ever the necessity of looking to, and depending upon, God our Savior.

"I know your great anxiety to hear much from me; I must confess that I was ignorant, and denied myself much real joy, when I held no intercourse with those in this life. I only knew in part, what I now know, feel, and can testify to the world: the truth of spiritual communion. Why, Mr. Watson, it is very simple, not any deep, unfathomable mystery to be solved, if the human mind would but grasp it, and try to gather something from it. I regret that my happiness was rendered less complete, by treating the subject somewhat indifferently, until the interest was aroused by your production. I have said nor written no more than I want the world to see and read, but might and shall say more from my new locality. You, no doubt, have had many communications from friends here, and there is not much for me to reveal, and if you never heard from me, you have many very satisfactory statements. I shall, however, when I've had a more extensive knowledge of my new world, communicate with you. Now, do not become impatient. Eugenia is here with me, and can only regret that we can not say all they want to, but we will continue to write and impress you, if able. No more to-night."

From Rev. Wm. McMahon, D. D., the oldest minister of the Memphis Conference, and one of the most talented and useful men in the M. E. Church South:

"MY DEAR BROTHER IN CHRIST AND SON SAM. —This is my first time in the attempt to write through a medium, but several times my influence, I know, has been felt. I have, dear brother, fought the good fight of faith; I finished my course, and am throwing off the feebleness of earth-life infirmities, and enjoying that which I so long lived and labored for. I am in my beautiful and glorious home on high, where there is no sorrow, pain, nor fear of death. This, my dear brother, is my reward, and yours to be attained by constant labor and discharge of duty. You have done a faithful work, and are still doing a very difficult and unappreciated work by a great many. Others could and would cheerfully co-operate and enlist were they bold enough, but the world must be invigorated by little droppings of water. The world is dry and parched from inattention, and its soil is failing from neglect. If I could only spread the news abroad, I would ever preach the doctrine you teach. I would not be ashamed. I can influence any one now and then. I feel that I do a good work.

"We are always at work in the business of this life. We see now wherein we neglected our duty. I do wish I could speak my mind freely to you, but can not now as I want to be more composed. This is an effort for me to-night.

Q. Do you know anything of the book I have published?

A. O yes, I recall it to memory, and must say if I were on earth I would call it a strange work; but I am more enlightened now, and can understand and appreciate it.

Q. Have you seen your wife?

A. She was first to conduct me to my new home.

We have houses or homes made by spiritual hands, and God is the founder; we dwell in them, but are not often in them, as we are going all the time.

Q. Do you believe now as you did here?

A. Could not believe differently than I was first taught by the inspired Word of God. There are many things in the Bible we construe differently to the meaning they are intended to convey; but after all, it is our guide. All one church here and worship and glorify the same dear Savior.

WM. MCMAHON.

Mollie Watson and Mary McMahon.

DEAR SAMUEL.—I have met Mr. McMahon since you were conversant with him, and he tells me what enjoyment and what a privilege he considered it was to talk with you once more. My reply was, that I had been blessed frequently in that respect, but that I always regarded it as one of God's highest favors. We feel our nothingness in the presence of the surrounding influence of God spread about us, and we feel a deeper sense of reverence than we did, or could, feel while inhabitants of earth-sphere. Mary, my old friend, came to ask an accompaniment of myself to you tonight. She will, no doubt, speak for herself, as she never hesitates to be her own representative. We are very courteous with each other, and of course, she will wait till I am through. She is much interested in your present undertaking, and no doubt, she and her dear father will assist you. Samuel, I will declare to you what you do not really know, that you are impressed, guided and directed more than you are aware in your under-

taking; you have more talent cognizant of your movements than one would suppose; you must implore their assistance, and manifest, also, an appreciation of their favor.

We are, for we could not be otherwise, proud of what you are about to present to the public gaze and criticism. Be prayerful and careful; our Heavenly Father will bless and sanctify your efforts. Continue, my dear Samuel, and you will be rewarded. Heaven bless you—God bless you —is my wish. MOLLIE.

BROTHER SAMUEL WATSON—MY DEAR OLD FRIEND AND BROTHER.—I feel as though I would never be much happier than I am at the moment I am permitted to relate to you the bliss of my heavenly home—name dearer than all others. I have toiled, suffered and denied myself while on earth, to reach this happy place. It is worth it all to me, or to any one. I have no feebleness of health or strength, or physical imbecility, but am strengthened by Divine grace to prosecute my duties here. My dear Father regards his privilege as a very great one, and will certainly embrace it quite often. He is with you very often, and if you do not watch, he will be troublesome, if it could be so. We are gratified to read, or be aware of what you are preparing for the public. Father will talk, impress, and do all he can for the progress of this undertaking. O, I wish I could pour forth volumes of strong and convincing proof of what we are capable of doing. MARY.

CHAPTER XII.

Communications received February First, without asking any questions, or for any person.

"We think you are pretty nearly through, and as far as we have given cognizance, we think it a most excellent work, and if it does not stir up the mind to a train of thought and reflection, then the power of man's testimony and influence will accomplish but little in the good work. But we are confident of one thing, that its results will cause a powerful influence of rejoicing and praises in the world of spirits.

We are watchful of the inklings of the wide-spreading truth of the heaven-born treasure which has only been concealed as under a bushel, waiting for the removal of that cover, that its light might only be the greater, and assist the workers, that they may execute with earnestness and promptness, the task laid out or intended for them.

"Its pages will be an oasis in a desert wild; its cooling shade may be imparted there to a poor careworn traveler who is thirsting for the cooling waterbrook, or some resting place. He has known there was a place promised, but he trod on ever looking to the time and conditions when he should enjoy what God had placed here for him. I have only alluded to this as a picture. There are many who are thirsting for knowledge which you can furnish, and its promises are the

shady resting in the desert wild, which is the earth-sphere."

"Don't stop writing until you are convinced or impressed (for you will be), that your work is finished; I mean your book, for your work will never be ended until you enter this state where you will emerge into something else, which will have its effect more mechanically. I don't think you will accomplish as much as you will perceive after you get here, after you have passed from your present state, for not until you do, will you be fully aware of what you were capable of doing."

"Dear sir, you are still hampered, but we will not say how, but you are still in bondage, and can not, as yet, spread your wings and encircle the world by your influence, but it is increasing. Now don't permit what we say to exalt you too much, but I can furthermore say, that was it not for your meekness and humility of heart, we would not express our opinion of you as we have, but we know you want to hear, but we must withhold our signatures this time."

"We are going to make, or try to make, a medium of you when you are through with that book."

I embrace this occasion to say, once for all, that I do not claim to be author of this book. Most of it has been written by others; some in this, but nearly all of them now in the other world. I have copied from others what I approved, sometimes giving proper credit; at other times I have not done so; sometimes, not knowing who really was the author of what I was willing to form part of what I was giving to the world again, on this subject. Even that portion of it written by myself, I am satisfied, has been impressed upon me by an influence that I can not determine its source. I

think there is really but very little pure originality these days. We are all subject to influences which, if we could understand, there would not be much to exalt any of us in the proper estimation of ourselves.

The book, such as it is, has been prepared under a pressure of other duties and responsibilties which had claims upon my mind and time, which could not be ignored. Having been written at different times and places, I find some repitition of the same thoughts in somewhat different language. One of olden time, said he gave "line upon line and precept upon precept," for a purpose. It is not names or authors, but *truth* and *principle*, which will stand when time with all of us shall cease, and the glorious realities of the eternal world shall reveal our true character, relations and destiny.

MR. WATSON.—We still entertain the hope here, that you will yet become a good writing medium, but it is not to detract any part of the gift from your kind lady. We are now very anxious that you possess this quality, and will do all in our power to impart it to you, but should it not be allowed you, there will be nothing wrong about it. Yours truly, GEORGE ATKINS.

From an old and beloved friend:

BROTHER WATSON.—You will be much gratified to hear from me, and I shall be happy to answer any query you may propose, provided I am competent to do so. Now, dear Brother Watson, you know, and so do I, that there is much real good and genuine knowledge withheld from us for some unknown reason, still we are increasing our store and, of course, are wiser in things pertaining to this world and of a spiritual nature.

We now feel no anxiety about worldly or natural subjects, only as we are prompted to correct by our influence the wandering ones of earth. This, dear friend, is part of our mission, and when we fail in that, we fall very short of accomplishing our high and elevated duty. We are ministering constantly to God's earthly ones whose career is lengthened for some good purpose, though their conduct seems to be contradictory when they are so far below the observances of the laws of their God and of nature, but their course will some day turn in the right way. We often wonder why it is thus, but this is one of the things we can not yet comprehend.

We are drawn more nearly to earth in sympathy for the wandering and wayward; we can but deeply deplore their condition. But a great change is now impending, and we hope to see the entire family of mankind coursing the thoughts and teachings heavenward and to spirituality.

We are never weary in well-doing. If all of my dear friends could realize the length, breadth, depth and heighth of God's Redeeming grace, they would labor more zealously to gain the haven of rest. We that have passed over know of this, and could testify more strongly the deep out-gushings of a heart cleansed of sin and made a child of God.

Q. Won't you write some for my book?

A. Your book is all that we could ask now, and I would feel my great incompetency to add one line. If it wanted anything more, I would most cheerfully assist. You have given enough to convert the world, if they will only stop and think, and ponder these sayings in their hearts.

There are many stubborn ones like myself, but they will learn more about these things when they get here, if not before, if so fortunate as to mingle

with even those here. I am not ashamed of my course, for I was then acting out the secret and unholy features of a heart that never knew the value of my sinful one. There are more such as myself, but their eyes will be opened as mine were, and they will yet glorify Him who loved and adored us for our own sakes. Our hearts swell with untold joy to respond to anything to spread far and wide the truth of the very thing which I so utterly abhorred. STEPHEN.

Without asking any questions, these names were given as present: Allen Dupree, Levin Watson, David J. Allen, Bettie Watson, Mollie Watson, George A. Atkins.

"We are afraid we will not have a chance to say much, if too many attend."

I then requested them to begin at the bottom of the list and each say what they desired.

"I thank you, Mr. Watson, for the opportunity of saying a few words, and my purpose is only to show to you and Miss Ellen (for this I should call her if she was fifty years old) that I still linger near your happy home, and often enjoy the moments, though they seldom occur, that you devote to this writing. I care not to visit or spend my time in any other manifestations, for it does not coincide nor affiliate with my notions of a happy meeting, though it does prove such to some, and I suppose it is necessary to build up the cause of the so-called Spiritualism. The world needs something startling and forcible. I will here give place to my friends who are waiting. I am your friend in the spirit-life. ATKINS."

MY BELOVED SAMUEL.—I come in turn, as we are to keep up the order of names. Though there are many waiting eagerly to say a word, I am al-

ways the same. We had formed a band to visit you to-night. It is our custom to consult and form ourselves into what we term a band, though very often we are alone, and visit you for so brief a time as not even to make any impression of our presence. We can not always do this, for we are, as well as you, controlled by circumstances. We are concentrating our powers and forces as a band to manifest ourselves in a very satisfactory and convincing manner. You have access to a very powerful medium; one that will do much in the convincing of the public. If not accomplished at once, it will be eventually done, whether acknowled or not. If she continues as she has begun (I allude to Mrs. Miller), I want the earnest inquirers to call to see her, and I—not only me, but all of us, will assist her in her mediumistic capacity. I shall not cease to try to afford you the consolation of which a materialistic seance will certainly produce, and not only me, but all who are here to-night. They respond: "Yes, we all with one accord will exert our utmost power." We want you, when this is effected, to conduct some of your friends to the seance.

Bettie says she is very anxious to try, and she only came with me to-night as a member of this band, not that she has anything special to say; she does love you so much, and is ever watchful over you. Allen is with you much, and the other children are too. I will not consume all the time, for it would not be proper to do so; so now with an assurance that we, a happy, holy band, do watch over and protect you, Samuel, I will stop.

MOLLIE.

DEAR BROTHER WATSON.—Well, my dear good old friend in the flesh, but are hopeful of grasping your hand in this our happy land, when you shall have thrown off the garb of fleshhood; for this

you must wait with patience, for your life has only been prolonged for the good end you are working to attain. We knew not this when we tabernacled in the world of sin and sorrow. Had we been more enlightened on subjects of so much importance and heart-felt joy, we could have been far more happy, but I think we were called for the purpose God intended, and your life prolonged for the end you are accomplishing. We see a great change and commotion going on and a terrible contest with the world, before we can feel assured of a reformation. The church is doing for the best, as they think, and it will see its error after a while, and will bow as a conquered army. This can not be done in a moment, nor a day, but after much tribulation and abuse from the prejudiced and sinful world. It takes time and persecution for the establishment of any truth which has been regarded with so much astounding facts, though simple it is when understood, but how difficult to make the mind comprehend as they think, a mystery, but it is not. If all the earth-ones could, for one moment, be convinced that we were near them, and our influence be recognized, I see no difficulty in the matter. We are not a hundred, nor a thousand miles from you, but are with our friends just where we will it, and can use an influence, if it were only believed to be ours. There is scarcely any one who has not felt or realized the presence of a departed friend, still they do not yield to the impression. This is what we term striving against the spirit in more ways than one.

Well, Brother Watson, I must say that we think your new work will do good, as all of your able productions do. You are filling a mission designed by God and holy ones. I will say no more tonight.

Your old friend asks one favor, to go and see his family when you can. DAVID J. ALLEN.

Well, here I am, last but not least, I hope, for it is said in the Scriptures, the first shall be last, and then it says, *the last shall be first;* so I have the best chance after all.

I hardly know what to say, for you have had so much of one thing and another to-night, that I don't care to repeat what has been said, for our feelings often run, as it were, in one great channel. The vessel stems the current with assistance of steam; so, Sammy, you must get a large supply of steam from your boiler to keep your vessel moving at a regular, rapid speed; it won't do to permit any thing to stop, or be impeded from neglect on your part. You must keep up the interest, and we think your new work will set many persons to thinking, as your other books did. Yes, they think and think, and keep thinking and wondering what curious things are taking place in the world. Some are so prejudiced they will not yield to impressions, but after a while a bomb-shell will burst at their feet, and will set them to thinking, sure enough.

Well, Sammy, how do you do to-night, any way? You certainly feel very much relieved, that you have finished your production, and we feel, too, that you have written a valuable book, and believe it will do good. I have been wanting to tell you this, for we knew you wanted our opinion about it.

It was not my intention to say much to-night, but we formed ourselves into a band to come, and more than that, we are going to try to show ourselves some of these times; it may require several attempts for some of us, but we will try.

ALLEN DUPREE.

MY DEAR SON, SAMUEL.—Since we gave our names. we have added to the band list, Susanna and Betsey Watson.

We think it a great privilege to be permitted to hold communion with our dear child—or children, there are Kendall and Nannie. Margaret, like you, is more inclined to humor us in this thing than Kendall and his wife; they stand off, but we hope that after awhile, they will look at and consider this as a very simple thing after all. We are, of course, astonished that this truth is veiled with so much mystery, but we are prepared to appreciate any opposite view of this subject, for the world has always been startled at the first announcement of anything of the kind, but we watch the progress with delight, and do rejoice that it is finding the way to the hearts of people.

There is more being effected than you are aware of. There are persons yielding to impressions, who are trying to smother the flame, but it will burst forth some time, to impart its life and heat to the beholder. For this end we pray; oh! yes, we pray, and much, too, for there is much to be gained here by our petitions. We are not satisfied with a moderate degree of love, but we want our entire natures to be one frame of supreme love to God, to angels, and to our earthly friends who need the purifying influence which only can be imparted from a heart or soul filled with love and mercy.

Pray much, my dear Sammy, and commune much with your God. Your father,

LEVIN WATSON.

DEAR MR. WATSON.—I come, dear sir, once more to congratulate and bid you God speed in your thoughts, feelings and words of deep and convincing force, which will, ere long, convince and

relieve the burthened heart and lift the veil of darkened vision from the eyes of many benighted souls. I am not alluding to any thing you have so recently done, but have begun to see here what great achievements you have made already, and want you to still continue to do the work assigned you, and God, in his mercy, designs for you to do. As we live here, so we progress, and as we progress, we can but lament the condition of our fellow-men on earth.

We see progression stamped on every thing here as plainly as we witnessed the changes in a natural sense. We are now advancing, for we know we must to obtain perfect happiness. You think I can write as you would have me, if you were in my place, but if I tell you anything pertaining to this life, it will only be what you have had repeated time and again. I hope to write more. GEORGE A. ATKINS.

SISTER ELLEN.—I come to say to you that I still love you as dearly as a brother could, and can say, with the deepest emotions of a grateful and spiritual heart, that I owe my extreme happiness to your pious course while we were associated on earth. I saw in your course of Christian-life and chaste and happy heart, such a beauty, and so much lovliness, and in trouble such cheerful resignation, that I felt moved to a sense of duty to the Author and Giver of the same, to love and serve him; and Ella, I know you know more of my change than anyone else, save God himself. And O, if I could but tell you half of the untold bliss of my heart redeemed by his love and grace, I would be that much happier. I am advancing in the divine life; I can see new glories awaiting me, and can but stretch out my hands to embrace them, but the response: You are not ready yet,

dear soul, for any more than you at present enjoy, and must strive harder in works of love and mercy to receive the great reward. I am seeking the highest degree which I hope to attain, and then, and not till then, will my bounding heart rejoice in the reception of my great reward. We do love the Savior, and we are filled unutterably full of love and adoration for his holy name to whom we shall ever and forever ascribe everlasting praises. Brother B. wants me to say to you, that he often visits and watches and protects you in your journeyings through earth's wearisome course. He does not feel that you need him as much as some others, as you have such a host of guardian spirits, but looks upon you still with a tender, loving eye, and will still love you as ever his devoted Ellen. He loves to think that you have fallen in the arms and fond embraces, and devoted and faithful heart of one who is so true and pure, and that loves and cares for you so lovingly and faithfully; he is so noble, and is one you should be well—I will say—proud of; no one more independent and firm to the truth, as he believes, and we know.

Well, we have indulged quite freely to-night, but have not said half, but we will say more at some future time. ENOS PERKINS.

MY DEAR SON.—Sometimes I fear you think me neglectful of my remembrance of you, or in the demonstration of the fact. You are guided and watched by a troop of angels; you should be a very happy man, surrounded by such a hallowed influence; in fact, there is never any other but good influences surrounding your path. You are striving to do your duty; that we know, and are rejoiced to see it. There is no solid joy only to them who live in a faithful discharge of their

duty. Never do you become weary in well-doing, for there is a reward awaiting you. Now take my advice; will you? Your mother, SUSANNA.

The following was written by an old and intimate friend whom I joined in the church over a third of a century since, in this city:

"I have been lingering around you all day. I had been listening to the discourse by Dr. Slater, and there were never words uttered by a man, which were laden with more truth and force, than those delivered by that eminent divine. He was inspired to utterances made by him during the hour; it fell with much force upon the ears and hearts of many.

The glorious immortality of the soul is, indeed, a profound and important and extremely glorious fact. It is solace to the heart, but not viewed in the proper light by every one, hence the necessity of discussion, and impressing it upon the mind of wayward man.

I continued with you, my old friend, Brother Watson, and have been intensely interested in your thoughts and doings; I manifested my presence in a very little matter with the pen on the table. I tried to impress you. My zeal and love for the church, and the prosperity of the cause of God is as great, and, indeed, greater than ever. I see no cause for any change in you; you have opened a way which will be crowded with persons, anxious inquirers, and who will be benefited by what you have done, and will, ere long, be instructed to do. Be patient, my dear sir, you will have enough to do to finish up."

From the Author of the Review:

"Well, here I come to say a few words to you to-night. I may tell my name before I stop, but

as yet I withdraw the impression. It is my wish to say that you have done your work well. If I could assist you any, I would do it, but I can see nothing left unfinished in your new book; it is intelligibly worded; composition chaste, neat, and very instructive, and withal is destined to be a light to the world. I would not retract one word I have said, and wished I had said more; but take all in all, it is a storehouse of good, religious and heavenly treasured truths, to be scattered over the land, to be seen many years; hence, I see nothing by which to improve the work. Too much is sometimes less appreciated than a little; some authors spoil their books in not knowing where to stop. I hope you will not do this.

"Well, to another subject. I am progressing and gaining heavenly knowledge, and my happiness is almost complete; I delight in the work of my new position. We never become weary in working for our heavenly Father, in the performance of mercy and useful engagements; any thing that pertains to the advancement of God's kingdom. Eugenia and I go hand in hand and find delight in the 'law of God.'"

Q. Have you seen Dr. Bond yet?

A. No, I have not; he is in advance of me in the new life, but I will try and come in contact with him.

We associate with those who departed the earth-life about the same time. Birds of a feather will flock together, until they are thrown with other flocks, and then they start out in other directions. It takes time to become tutored here, and until then, we branch out from our position very little. We are comparative strangers yet.

I asked him to give me an account of what occurred after the spirit left the body.

"I was not alone in this world, for I met wife,

friends and relatives. I was happy; yes, happy, and could only exclaim: All my troubles over—Hallelujah! The exit was brighter and more glorious than I ever conceived. I never thought I was worthy of such a feeling and change. I had tried to live a pious and godly life, but could not feel that I ever could enjoy the feelings attending my exit. I waked as from a deep slumber only to be greeted and embraced by my dear Eugenia and loved ones. O, how I do wish I could describe my feelings. Every thing seemed transcendently beautiful, and ever-greens met my eye; every thing basking in the freshness of springtime. These were my impressions. I felt, oh, how beautiful; and is this for me, poor, unworthy me, to enjoy? I see no reason why I should. This is our reward, and a glorious one it is too. This is all I have to say to-night."

My Dear Samuel.—You are ever in our constant care and protection; we are near you at home and abroad, but of this we have tried to assure you time and again, and our love for you knows no abatement, but is deep, constant and abiding. We have many here to love, but, my dear son, we feel the watchful care and protection you stand mostly in need of. I am cognizant of your course, and will here say I see but few errors, as your impressions are but seldom anything but correct, being directed by holy angels who are very capable of guiding you aright. But, Samuel, you must never think that you are influenced only by a Supreme Being whose influence is exerted through us upon earth-ones. This is what we yield to, and are continually prompted to action by, and by this we are always enabled to act upon you. We feel our entire dependence upon God, as we ever did, and as you should feel.

Samuel, always put your trust in this High Priest as your counsel and guide.

SUSANNA WATSON.

Closing communication from I know not whom:

OUR DEAR WATSON.—We come to announce our exceeding gratification at the manner in which you have written and arranged your book. It has the highest approbation of your spirit friends, and we can but exclaim: Amen—Amen! Yes, so let it be, the task is done—the last page is filled, we think, with useful instructions; your reward is here for you, and crown of glory awaits you; your life has been one of usefulness, always developing, or trying to, the Christian virtues, and now you have accomplished a finishing touch—have found the pearls which have been scattered near about your pathway. If your feet had not been guided by holy ones above, you might have failed to find these precious treasures; but having been directed, and having walked therein, you have picked up these never-fading gems, which will be as beacon lights to shine all along your way, and impart their rays to those around, and finally conduct you home.

There is much, very much, for you to enjoy, and, oh, our dear brother, your cup of bliss will be sweet and will flow to its overflowing. We can never know nor tell you of your joys you have earned by constant adherence to duty as a pleasure. It has always seemed to be a comfort of your earthly career, and it will insure to you a home in the place of the happy throng.

We hope to grasp your hands sometimes, in this happy world. O, yes, you'll be here, where nothing is ever felt or known but perfect happiness, by all who prepared themselves for this sphere and who lived as to deserve a happy home with those who are redeemed by the precious

blood of the Lamb and saved by his grace. We hope, and shall bless God that your efforts will not fail to do good.

I wrote the following for "Clock Struck Two," but in consequence of other matter, it was not inserted. I give it here to show in what light some others view me:

SPIRITUALISM—INSANITY.

A writer hailing from Helena, Arkansas, calling himself "Paul Bagbey," in the *Appeal*, commits more blunders than is usual even for those who write as he does, about what he professes to know nothing. I make this extract from his communication:

"I know nothing of the matter but what I have read in your paper, and have nothing to do with Dr. Watson, the Memphis Conference, Methodism or Spiritualism; but in common with all men, must take some interest in a matter so strange as that of a preacher of such standing and age, as the one alluded to, embracing such doctrines and doing such things as give rise to the common remark, as I heard it at the table on the steamboat this morning that he is either crazy, or will shortly become so. Spiritualism has been before the country now for a number of years, and is to be known by its fruits. And it is a matter of historic record that many men, some of them of great learning and exalted position, have become utterly deranged by its means?"

I have often heard of people going "crazy," because of Spiritualism, and I have no doubt, there have been some cases, but I have never known of one in the course of near twenty years'

investigation of this subject. That "historic record" is a myth which exists in the brain of such men as the author of this letter.

Only this week, I heard an old citizen of Memphis say, that when he was at the insane asylum, near Nashville, Tennessee, recently, he inquired particularly how many persons they had there who had gone deranged in consequence of Spiritualism; and the answer was: "NOT ONE."

Q. How many have gone deranged from religious excitement? "About one-half of them," was the reply.

The remark about myself was nothing new. I have been hearing the same thing for some eighteen or twenty years. It is one of the many things about which we are incapable of judging. No man is a competent witness in his own case, as to his sanity. Professor Upham, in his researches on Intellectual Philosophy, takes the ground that no man is entirely sane upon all subjects. What a pity that this wiseacre had not informed the authorities of the church "long time ago," of this important fact, that they "might have taken due notice thereof and governed themselves accordingly." But as he says he has "nothing to do with Methodism," he is excusable; he can, however, say, as Festus did to his namesake: "Thou art beside thyself." I reply to him, in the language of Paul: "I am not mad, but speak forth the words of truth and soberness."

When O. S. Fowler, that most celebrated Phrenologist, was here in 1859, he gave me the following "phrenological character," which I insert that all may see if science considers me in danger of that the greatest affliction which can befall any man:

"You, sir, have a very strongly marked head throughout; possess unusual power of body of brain. One endowed with strong native common

sense, and unusual weight of character; have one of the best constitutions in the world; have gone through a life of labor which few men could have sustained; have worked out measurably your life-organs. By all means take better care of your recuperative powers, or you will break down before you know it—must eat lightly and less, and lay by some of your mental cares, for they are wearing on you unduly, still you work so quietly as to expend the least strength possible, considering what you do; have a really splendid muscular system—ought to take plenty of exercise—should gratify your love of farming, any thing to give you diversion and manual exercise; have one of the best balanced constitutions in the world; have strong domestic affections—would not quarrel with a wife, however cross—are indulgent to family, and one of the most patient of men; very decided, frigid of men, but do not show half the fondness you actually feel; hold female character in high esteem; are a real home body; are a real true friend; are generally liked; are one of the most genial, kindly disposed men to be found.

Are wanting in continuity; your talents are versatile; can attend to a great variety of things in short order; have most astonishing power to withstand disease. I never found a man more tough and hardy, more determined not to die, and hence able to go through great exposure; there is no killing you. You have, also, great courage and presence of mind; have prodigious combativeness, never fight; have much more moral courage than physical; have a high order of justice; honest and upright; no man can be more perfectly moral than yourself; are tolerably hopeful, but not over expectant; look on the safe, never venturesome, side; are a real pillar and rock on which society may rest, for you never deviated a

hair's breadth from the straight line of duty, and are universally confided in; are staunch, stable, persevering, and remarkably judicious, and hence, carry the people with you, for they look up to you for advice and example, and they may look, for few men are so well adapted to give both; live an even and consistent life.

Have the highest order of philanthropy and benevolence; will on no account knowingly do wrong, or injure the feelings of others; are a true lover of your race, and have made sacrifices from your boyhood, simply to bless and benefit others; have no selfishness; care little for money; are careless of dollars for their own sake, and industrious to make them, but use them freely; are not instinctively a financier; are perfectly candid, express your feelings; ought to have a wife more politic, to tell you and caution you about speaking, for you are too truthful to be discreet, and never could adopt a merely politic course, only an honest one, and I hope your wife holds on to the money better than you do.

Are wanting in self-respect, need building up in your own eyes—need a wife to commend you; you always felt unworthy and diffident; have no just appreciation of your own talents and worth. I hope your wife does not scold you; she ought to encourage you. You have really superior ideality, and still better reasoning powers. You are somewhat poetical, but more philosophical.

Are deep and original in your current of thought; say what carries conviction, and moulds the minds of others. Are truly devout, but must do your own thinking; you never can take the say-so of others. Possess commanding natural talents, great powers of observation, extraordinary memory of countenances, and uncontrollable desire to see—great power to give places. Great mechanical eye; good

talents as a proof-reader. Poor in color, indeed, are almost idiotic in this respect; indeed, never notice the dress of others. Are poor in memory of names, and know hundreds of persons by sight, and all about them, but their names; are good in details, never forget anything, have had your memory called into action of late.

Have good language, but no where near words enough for your ideas. Have great power of simplifying and elucidating, expounding, explaining, and setting things clearly before the minds of others. Have unusual talents for reasoning, illustrate by facts, weave them in handsomely; perceive the drift and bearing of things at a glance; always loved metaphysics; take large and comprehensive views of subjects, and are by nature a strong-bodied, strong-minded, reliable man, and every way a most excellent man, and your best days are yet to come. O. S. FOWLER.

On one occasion I asked if there was any one present desiring to communicate.

A. Yes, there are several who are anxious to communicate:—W. T. Anderson, Allen Dupree, Dr. Gabbert, William Watson, and David J. Allen.

I said: "Begin at the bottom of the list and go up."

"I feel grateful, my dear old friend, for your kindness to my dear, poor, distressed family. You are always so kind to persons in distress, but I little thought that among the great number to be assisted in Memphis, that you would be so considerate of my family. Willie's exit from earth was a happy one, but he regretted to leave his mother. I was happy, too, to be blessed with his society, and we never think here, Brother Watson, that the true followers of Jesus will ever suffer. We very often influence persons to perform acts of

kindness to the needy, and it is done. We are aware of the noble and generous elements of natures which inhabit earth, and they are rarely possessed only by persons who are professed followers of Jesus.

O, my dear friend, how much I bless you for your thoughtful aid, and I want you to see my family, when you can conveniently do so—at some time when you are not pressed with business, and talk to them, pray with, and offer words of condolence to them. I was present last Sabbath, and was highly gratified with the exercises. Brother Surratt preached a capital sermon, and did much good. He is certainly a very effectual preacher and good man. DAVID J. ALLEN.

Well, Brother Sam., if you could just see us—our position and our earnestness to say something to you, you would be somewhat amused. We are all together, looking upon you and Sister Ellen; she and you are intensely interested, but not any more so than we, I assure you. I am glad you called me out, for these old gentlemen were contending, and I can but rejoice at my success tonight. I have no trouble to write or talk, and your good wife writes. They say they are only afraid I will take up too much time from them. I have so much to say to you, but no more, I suppose, than others have said. We all can testify to the same thing, when we refer to the condition of the inhabitants of this life; we are extremely happy, and that consists in the employments, or the extent of the employments. They who are engaged in their Heavenly Master's service mostly are the happiest, for even while on earth, we were never so well satisfied, and our consciences so calm and serene as when we felt that we had done our duty to the utmost of our capacity. It is so here. We

watch with tender care our dear earthly friends, and administer to their wants and necessities as far as our influence can produce any good, though often we do it for those who don't care or think of these things. I am glad to see and know that Kendell has ventured out on his line of duties—hope he will be prudent. John was very careful about him when sick. Do tell them of how much we love them and consider their condition and safety.

This is one of my happy seasons, Sammy. I am glad that we have gotten up such a good channel of intercourse, though it may be seldomly improved, and I shall write to you again very soon.

Your Brother, WILLIAM.

Well, Brother Watson, I thank you and your kind lady for another opportunity of saying a little more. We are very often surrounded with circumstances quite favorable for an interview, and this one, I am aware, is designed for the family, but if an intruder I might be called, I must yield to the inclination any way, though I shall not trespass upon time to-night. I wish you would tell me what you desire mostly to know. We have but very few themes for discussion here; the only prevailing thought and act is to do good and get better. There is much room for improvement for any one who comes into this life, and it is quite clearly that a stranger sees his work laid out for him to do.

Q. Give me your views of Christianity from your standpoint.

A. I drew my views from no other place nor author but from the Bible or Word of God. He has laid out a true plan of salvation, and there is a resemblance between that and what is termed spirit communion; the one is assisted by the other;

they blend beautifully, and when properly understood, no one can doubt but that there is much real comfort and strength in it. I am more enthused with this feature of our Christianity than ever while on earth, and feel that I was deprived of much to strengthen me, and now I can but urge my friends to seek to obtain this privilege and gift. There are but few that have not tasted of these joys, but a great many are looking at it very differently to the way it is presented to them in the Bible, hence the objection. There is a mistake.

I am always happy to speak to you or minister to you in any way I can, and in things that promote your good and increase your happiness, or gratify the longing desires of your heart for any instructions I can give you from this our heavenly home. We most assuredly feel a deep interest in all our dear friends, but we can never talk as freely as we would wish to, still we can make some things very plain to you whose eyes are darkened because of an ignorance which the poor earth-ones are heir to, but you will some day see as we do, and enjoy as we do. There are some things which you will not be blessed to know until you arrive in this country. There are many blissful seasons enjoyed only by the spirits who inhabit this world, for 'tis too much for your heart, and would make you more and more dissatisfied with earth. It is a good place, and you can be happy where you are, if in the right frame of mind to accept the blessings as they are showered and so generously dispensed upon you.

Now, my good brother, what do you want most to know? I may, or I may not, be fully prepared to answer your questions.

Q. Where is the Spirit-world?

A. The Spirit-world has no limit. The abode of the spirit of man makes up a world of their

own, and their influence is everywhere, so that we hardly know where to locate it, but you enter it when your spirit leaves your body, and you come to us as you make your exit from earth; this is your abode, but then your influence is exerted and felt everywhere, making our space limitless, or without an end.

Q. What are your employments?

A. Whatever suits your capacity or talent, and whatever you can accomplish more good in pursuing. There are various tastes, and I can say that whatever you do here is for some good end, and promotes the glory of God. Every inclination of your spirit is of a pure and refined nature, if so attended to on earth; if not, you must undergo that preparation here, until you arrive at that point when your thoughts and very actions will be love to all. All good saints live to work for Jesus while on earth, and this is when you can have strength given to you, that you may accomplish much good. M. GABBERT.

Well, my time comes next, and I am glad of it, so that I can say what I have to, and be done, for I have waited quite patiently, I think, but these my friends have used my patience very much.

Well, Sammy, I don't know that I have very much to say, but we are all working, and about the same—working for our kind Redeemer who has done so much for us. We do certainly feel yet that we still owe a big debt, and if we ever pay up, I will be greatly surprised and will expect a richer compensation than I have yet enjoyed. I try to do all I can; we all do that. The *family* blend in one delighted strain of affection and love for you, and will say something to you soon.

We bless our kind brother, for his care over you and yours. We try to alleviate and soften

the grief of the Doctor's family, their affliction and bereavement, hoping that they will expect no true comfort from any source but a merciful Providence. I have no more to say. Yours with love.

ALLEN DUPREE.

DEAR DAUGHTER.—You are well acquainted with circumstances connected with my life, enough to know how I thought and felt concerning the subject of spirit communion. You did not know to what extent, I carried the matter, or how much my mind dwelt upon the theme, neither did your ma, for the times then were not as they are now. If I were on earth, I would defy any man and the world at large, to speak rashly against the doctrine and truth of the so-called Spiritualism. My independence and strict adherence to anything I was convinced was in accordance with the Bible teachings, was all the fort I needed, a sufficient barricade against the enemy. I would fight the good fight of faith till I conquered. All will come out right, daughter, yet, and you will yet be more fully satisfied of the efficacy of this thing. Don't condemn anything because you do not have it your own way. These are matters over which you have no control. Leave all with God and your guardian angels; they know how and when to perfect the undertaking. The time is fast approaching, when all men who revile and speak evil, and ridicule Brother Watson, will call him blessed among men; he must wait patiently, too, God's own time, and for the dealings which are with the people of error; they will be brought to light, and will no longer see through a glass dimly.

I do not want to engross too much time, but I can not resist the opportunities, nor neglect the impressions wrought upon your mind. I am in

an active life; no lazy Christian spirits here. We have a great work to perform.

W. T. ANDERSON.

Judge Edmonds was to have written the Introduction to this book, but he has been called away to the better land. As he was not permitted to commence, he may close the book, by telling us of his entrance upon his new life. This was spoken to a very large audience, in London, through Mrs. Tappan, May 17.

ADDRESS.

Friends from the boundary of two worlds, I greet you to-night. At any period during the last twenty years I would have considered it the proudest day of my life to stand before the audience here and discourse concerning the spiritual world. To-day, through a borrowed form and an unwonted manner, I come with the greetings of both worlds. I owe it to you to explain in a few words the manner of my utterance to-night. When an organist sits down to an instrument to play, he is accustomed to study it somewhat; the stops, the pauses, the various methods of construction in the instrument may not be familiar to him, and he has to limit his power to the capacity of the instrument. In somewhat of that position do I stand before you. The instrument that I employ, fortunately, has been tuned to the utterances of spirits. What I lose in vigor I may gain in gracefulness of style and spirituality. Bear with me if you cannot recognize me in this form, but be sure the thoughts are mine; and through the kindly aid of those guides that have instructed and reared her up for these utterances, I am enabled to give you a history of the greatest triumph of my life—the triumph over death.

Some of you are familiar with the history of my experience in Spiritualism, and somewhat with the history of my life. I recognize but few faces here that I have ever seen before. There are some, and one venerable in the cause of Spiritualism whom I recognize: I greet you. My earthly body is laid aside; but my spirit, with renewed activity, and with every faculty as full and complete as when I dwelt among you. is here to-night. I am filled only with the fire and fervor of my new-found existence. I may say that I passed through the change called death without one pang of suffering. My body, it is true, was enfeebled. It is true that I had been suffering for some years from debility, and lack of strength; but it is also true that, by a series of instructions, and by constant intercouse with familiar friends in spirit-life, I had learned that death was not to be feared In the final moments of my life, and during the few weeks that preceded the departure from earthly existence, I was ever conscious of

the ministering attendance of one kindly spirit—the one who had been the companion of my early life—the one whose death had caused me to long to know into what region the spirit of the departed might go, and the only one who, during all the years of my pursuit of knowledge, has been my constant and attendant guide. She welcomed me; she soothed my last moments; she showed me the way to spiritual existence. Through her kindly aid I banished every thought of fear or death, and hailed exultantly the hour that would reunite us in spirit.

I say I passed away without pain; I was not even conscious of suffering; but my body sank into a sweet repose, over which my spirit, already freed, stood and looked upon it as you would stand and look upon a worn-out garment. I was not conscious of the loss of one instant of time; my mind did not slumber. I was not aware even of one brief interval of the loss of control of any faculty. I knew I was about to die. I knew also every instant of time that my spirit was gradually losing control of the physical body. I re-entered the tenement at intervals to look around, as you might a house you were about to leave, to see how the loved ones were getting on that were watching beside me—to see if they were afraid of the new life upon which I was entering—to see if they would bear it as well as they should from the long years of instruction we had had together. There was prayer, and fortitude, and loving-kindness; there was also, it is true, a lingering, lurking reluctance to give up the physical form of the spirit about to depart—that one earnest longing to cling to the vital form of the dearly-loved friend. I admonished my children not to mourn; I admonished them of the change we know must come; and I admonished them, in the name of the bright truth that had been revealed to us, that we must know that death had lost its terror.

I say that I knew not only no interval of sleep or lack of consciousness, but I sprang into my new-found existence, as one would leap forth from the bonds that had enchained them for years. I had felt fettered and shackled in the later years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigor—everything return that had been mine. I felt individually more than this: that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communion, and visitations between myself and departed souls, that I have never truly known the nature of spiritual existence until the final tie was broken that linked me to earth. To my utter amazement I beheld my form renewed utterly as the form of youth and strength. I beheld the friends—all friends whom I had known and accustomed to converse with as friends—each one youthful, each one wise with their added experience of spiritual life. For the first time I felt the conscious power of spiritual utterance—not as a voice not as a sound, not as a word, but as soul-communion. Every thought was made palpable, and every expression made clear to those that were around me. We discoursed upon the body I had laid aside, as you would discourse upon any external thing. I was pointed to and referred to as being a spirit now in full and entire possession of spiritual faculties, whereas before I had been somewhat blinded by the lingering consciousness of the senses that were left behind me in my physical body. The first

thought was: Can I speak with my daughters? I could not; that is, there could be no audible sound, but I could palpably and perceptibly impress their minds, and my youngest daughter was aware of my presence, even though she knew the body had perished, and understood that the life spark had faded.

The next spiritual sense that came to me, or spiritual consciousness, was that of motion. In my visions, some of you will recollect, I had seen myself conveyed from one place in spiritual life to another, by what seemed to be horses, or the usual means of locomotion. I now felt the new-found power, or spiritual sense, of volition. My companion said to me, "We will now visit our spiritual home." I looked around for some means of conveyance, when, to my astonishment, as soon as the desire seized my mind, I found myself riding, first slowly, but, as my will increased, more rapidly, and finally with such rapidity, that had there been intervening objects, I must not have seen them. The flight seemed instantaneous. We seemed to cross a vast interval of space. Sometimes I thought worlds must be moving past us; sometimes I thought I could hear the distinct sound of the planets in their spheres; sometimes I thought I could hear the sounds of distant music. But presently we stood within a luminous vestibule, where an atmosphere of light and shade interblended seemed to prevail. This vestibule, I was told, marked the entrance between the spiritual and material atmosphere, and that I was now about to enter the real land of the spirit. I had been there before in my visions; but I perceived whereas I had seen before spiritually with the aid of others, I now saw with my own spiritual faculties; and the lens was quite different from the lens that I had borrowed for my previous visitation. Now I discovered new beauties each step or each point we reached. I discovered that my spiritual vision was not only quickened to the objects around, but actually saw the soul of those objects; that each form, although seemingly as tangible as these walls, was really transparent; and that a vital current pervaded every object I beheld.

I then made inquiry into the nature of the structures. This form of vestibule into which I entered was more like a massive gateway or temple than anything I can picture. It combined graceful forms with various shades and degrees of colors, so distinctly blended and so harmoniously in accord, that I could but believe it to be a living and vital form. My companion, perceiving my desire, said, "It is quite true that this substance differs from anything on earth; for while it seems to be made of pieces of marble and precious stones, it is none other than the vitalized thought, the living atmosphere of the realm into which you are entered; and each soul that passes here leaves something or contributes something to the beauty of this entrance." I could then perceive around myself an atmosphere snowy and blue, like the halo of the saint. This blue atmosphere took shape and form about me, and instantly there arose an archway, through which I passed. I looked behind, and that archway was left to betoken that another soul had entered this land. Meanwhile, all these arches, and the forms that adorned them, and all the pictured images seemed to grow vocal, and a distinct harmony of welcome greeted my spirit. It was unlike any music I had ever heard; it was like sound of accord; it was more like the blended harmony of perfect thought, that one can listen to in spirit, but can never hear with earthly sense.

We passed on, I and my one companion only; for all other spirits

that I had seen were now invisible. We passed on. Meanwhile there opened to my view a vast and wonderful land. On either side majestic mountain streams wound among the valleys, and beautiful cascades were dancing down the mountain sides. I remembered this as the entrance to our abode in spirit. We passed swiftly, silently, and without any external means of locomotion directly between two ranges of mountains until we entered an open plain. Here was the selected spot of our spiritual home. As we entered the narrow passage, not wider than the entrance to a single room, I noticed many peculiar devices and figures peering dim from what seemed to be solid rocks. I saw that these devices had familiar forms and faces, and that they looked like words and thoughts and things that are palpable to the mind. I could see every one of the thoughts and every one of the deeds of my life. Some of them were shady; some, however, were fraught with more pleasing forms; some were what I fain would have forgotten—features of harshness and discord; and some were attuned to scorn and anger; but I perceived as I advanced that the more kindly faces and figures preponderated, and that as I really entered the open space, after I had become a living spirit, there were no forms but those of love and sympathy, and no sounds but those of delight.

Here I seemed to be plunged into a stream whose every drop or every globule was as palpable, as distinct as the separate pearls upon a maiden's necklace. Each of these globules seemed to hold some loving thought or some palpable essence; and as I was plunged into this stream, my form was stung with every individual drop as though each would take away some possible stain of earthliness. The longer I remained in the stream, the easier it became to sustain it. First it seemed to burn and sting like fire, then grew more and more delightful until I perceived that every globule was talking to me and representing some truth to my mind. At last, when I came out on the other side, I was received with a smile from my companion, who said: "This removes from you the last stains of your earthly body, but not the last effects of all your earthly faults." I could perceive that I was conscious of some difference between her and me; that I had not fully and entirely entered her estate; but since bathing in that beautiful stream, I could perceive that I had more knowledge and more wisdom, and that my imperfections gradually left me. She then led the way to a beautiful bower that on either side was adorned with flowers having no name on earth. They are not such shapes and forms as you are accustomed to see, but their very odors make music on the ear, and their very form and colors represent some thought, or prayer, or aspiration. She led the way still more near into the entrance of our abode. I could see the shape and form, and I could picture to you its walls and entrance; but I will not detain you with it other than to say, that in every image I saw in its formation, I could recognize the attributes of her with whom I was. I could see it had been adorned with the wonted thoughts that had been hers here and in spirit-life. Every prayer and deed and aspiration of goodness, every kindly charity, had taken shape and form in this abode. I could see also my own thoughts interwoven there; the thoughts of goodness, of prayer, and aspiration I had formed, and the deeds I had forgotten long ago, bound-up before me there, not in shape of pillar and statue and seeming, but alive and beautiful. I could even see the thoughts and prayers and aspirations of my life all ranged in a line before me, but not my imperfections, and said at once: "How

is this ? that in our abode I behold my thoughts of good, but not my imperfections." Instantly the thought of her replied : "There can be no imperfection in the abode of our spirits. You see them at the entrance ; you see them along your way ; but only that which is perfect can take ultimate shape and form in the living abode of the perfected spirit."

Then I saw how imperfect I was ; and the sense of my unworthiness so overcame me that I would have shrunk away from those delightful regions ; but she bade me not to tremble nor to fear, since every thought and stain of earthliness by my own efforts would have to be overcome—"Not yet," she said, "are you fully prepared to abide here constantly ; but this is your home, and by effort, by prayer, by daily and hourly knowledge, you will find that you will at last be able to sit here in this home of the spirit free and glad and conscious."

Then for the first time I felt weary. The splendor of the new abode, the delight of the spirit, the consciousness of being free from pain, all overpowered me, and I could not at once comprehend that I was really a spirit and should no more return to my body. She led me to an alcove separated from the rest of the abode by what seemed to be a trellis-work of vines and flowers. Into this I followed, and there I rested I know not how long ; but it seemed when I awoke as though all my spiritual faculties had been renewed, and that the first pleasing glory of the spirit that had overcome me now made me stronger, and I said to her who was ever by me : "Now I am ready ; show me more of this beautiful life."

Instantly, not as at first slowly, and with seeming reluctance, but instantly our pathway opened and I saw before me, at a distance, it is true, but still plainly and distinctly before me, a concourse of spirits. Approaching were those with whom I was most intimate and familiar upon earth. One of the very first spirits who greeted me from that assemblage, who came forth as though with haste and speed to make known his coming, was my friend Horace Greeley, late editor of the *New York Tribune*, and sometime an investigator of Spiritualism, but never an avowed Spiritualist. He said, "I hasten to greet you and undo the injustice of years." I said, "Why ?" "Because," he said, "I undervalued the testimony you gave upon the subject of this new life, which I find to be more than realized. I am at peace now in having made this confession." I had always told him that he little knew of the reality of spiritual life, and when we all sat in the circles of investigation together, he turned his attention to the pursuit of political reforms, while I sat for spiritual knowledge. I was glad of this confession ; it seemed to soothe and strengthen me, I then met Professor Mapes, my old and valued friend and coadjutor in spiritual investigation. "Ah !" he said to me, "I had no idea of the powers of the spirit separate from matter when upon earth ; but I now see that all your visions were more than true." Then I need not enumerate to you all that came one after another in this shining world to greet me and make me welcome. It was as though these were assembled in concourse to greet the welcomed spirit ; but it was not for that purpose they had met. They were assembled there as is their wont, to discourse and inquire into matters pertaining to spiritual existence. They seemed arranged in groups ; and each group had a central mind. In the centre of one I saw Franklin, who seemed to be pointing out to his hearers, or to those who were attendant upon him, some elemental experiment that he desired them to follow, in reference to the present manifestations upon earth. He is a

leading mind, and great in all questions of science. The science of electrical manifestations has, ever since his introduction to spiritual life, been the particular subject of his investigations—that and other allied forces. And I may tell you that his discoveries are known as physical manifestations; that from his study and the pursuit of his favorite themes, he alone, with the aid of those who are in the same sphere, is working out the problem of physical vibrations, physical movemenis, physical sounds, physical apparitions through mediums upon earth; that he is the centre of that especial group of spirits, who receive from him instructions, and they in turn impart their instructions to other spirits; and these are dispersed at the present time over the face of the earth, making these demonstrations and revealing to mortals the truth of the power of spirit over matter.

It is not necessary, nor have I time, to dwell upon the particular points and places in these manifestations, which connect and link them with his peculiar mind. But you will all recognize this one fact, that the physical manifestations occur in waves; that they begin at a certain point, and then pass over the earth like waves of the sea, until at last the most distant nations of the earth receive something of these powers. The present wave just passing over England—that of the visible form and apparition—has occurred in America, where the first apparitions took place. It has reached here; it will reach distant countries; and, finally, will be followed by another wave which has not yet commenced. So this becomes not only a system of ethics, but a grand scheme of scientific discovery; which means that the spiritual world are far more intent, I am sorry to say, than scientific minds mostly are upon earth, in the pursuit and discovery of these new powers.

I saw another centre and another teacher, whose strength and time seemed to be devoted to the form of mental and inspirational manifestations. He, too, was learned; he, too, had science and power; I refer to Mesmer, whose discovery of the principles of Mesmerism constitutes an epoch in the history of science. He, too, is now adding to the science of spiritual control. He also has his pupils and coadjutors; and these move upon the earth in harmony with one another, inspiring mediums, aiding in their development, and assisting groups of spirits who throng around them, that they may send a message to their friends. I saw gathered around these, far and wide, each attracted to their centre, those numberless thousands of spirits who, like children, were studying the alphabet of this new-found discovery, that they might visit your firesides and, either by raps, or by inspiration, or by some method unknown to you, reveal to you their presence: your friends, the friends of thousands and hundreds of thousands upon earth, who volunteer to join these societies of instruction in spiritual life, as you would join classes for instruction in telegraphy, or any system of communication whereby you might reach your friends: gathered around and waiting for the very power that is now moving the earth, and revealing the presence of spirits among mortals.

Another and a higher group were intently discoursing upon the history of nations, and among these minds I could distinctly discover the faces and forms of departed statesmen. One especial group had its centre in Washington; others in Napoleon and Cæsar, who, having outgrown their thirst for blood, are now anxious only for the welfare and prosperity of nations. I can see them, with their shining faces and radiant brows, instructing vast concourses of spirits, who,

in their turn, are willing to move upon the legislative bodies of nations, even as the great impulse of liberty moved upon the Congress of the United States. There I can see the lamented Lincoln, whose spirit had risen because of his love of liberty ; and among the shining and radiant throng were still greater measures of human improvement. I see there the late and lamented Charles Sumner, risen to his new estate, and there, as here, debating the liberty of the slave.

I saw many other names I could not now reveal to you, but whose faces were familiar, and whose consciousness and thought I could but perceive were far beyond my newly found faculties. But I am told that as I grow more and more familiar with these scenes, as I indeed become known among those that sit at the feet of the embodied wisdom of ages, that I too shall carry on a work that I was too feeble to more than commence while here—feeble, because of the feeble organization and the limited faculties of human sense, but earnest as you all know. I now feel that my work is just about to commence ; I now feel that this is indeed my work, and that all my efforts and thoughts in gaining knowledge shall be to impart that knowledge to those in the bondage of darkness.

I say that with all this shining concourse of spirits before me, I could but feel how wowderful and perfect and divine is that great gift of intelligence given to every soul that outlasts and outlives the corroding influence of time, and takes its place in their own spirit-sphere when time and flesh decays. I could but feel, "O if the eyes of mortals whom I just left—if they could but see as I see, if they could know what I now know ! What greater blessings could befall mankind, than that this everlasting fear of death—this terror that broods like a nightmare over the ages—shall be removed, and they stand face to face with life and immortality."

But all is not a pathway of roses here. Again I felt my imperfections, and in the presence of that thought I felt troubled and enfeebled in spirit ; with all their welcomings I could but feel, "What a babe am I !" In the midst of this knowledge and this accumulated wisdom of ages, I stood abashed as a child, and felt my own spirit's nakedness. Then there came out to me from some place I had not before discovered, forms that knelt down before me, and each one cast a flower at my feet, saying : "You first told me of spiritual life ; you were the first from whom I received knowledge on earth of spiritual existence." With their flowers, there came, too, incense, like songs of praise and prayer ; and I felt stronger, and my spirit seemed to absorb into itself these offerings, until my form grew strong, and I was glad because I helped these. And I felt myself clothed with their offerings of love ; and they said to me : "You have done this to us ; you revealed before we passed from earth our future state, and we bring you our offerings now." Then I seemed to grow brighter ; my raiment was more like the raiment of those upon whom I had been gazing ; and with each new offering there came a new feeling of strength and gratitude ; and at last I floated away and took my place in the midst of familiar faces, who said : "Now you have become as one of us."

Ever since I have been here—and it seems ages, although a short time in the calender of earth little more than one month—I have at certain appointed times, taken my accustomed bath in the river that flows beside our home ; and with each new bath I feel some new spiritual impulse and power revealed to me—I feel some weakness and some trace of earthliness depart ; so that now I stand by myself,

free, I trust, from those stains that will cling to the spirit even though it strive for years ; the stains of accustomed thoughts and unguarded feelings. Yet even still do I feel that long years must elapse before I shall gain the heights of many souls that I see. I feel that long efforts of self-conquest must be mine before I reach the bright inheritance of some whose spirits are almost too dazzling to touch.

And sometimes, with my loved companion by my side, we two sit in the sequestered silence of our spiritual abode and commune with loftier souls, with one whose living truth and whose perfect love mankind are familiar. Too little do they follow in his footsteps, too little does his guiding hand uplift and sustain. Far above all this throng of assembled spirits, of councillors great and wise and good, I can see a shining light, a glory more radiant than aught that earth could picture or words portray, and a love, a surpassing kindness, and radiant form, whose words I now give to you : "A new commandment I give unto you, that ye love one another ;" and this word vibrates down through the hosts of angels and spirits and mortals until it reaches even your hearts, and casts out fear and hatred and malice and all strivings, and makes you one from this instant with the spirit of God.

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